THE

CHINESE SPY;

OR,

EMISSARY from the Court of PEKIN,

Commiſſioned to examine into

THE PRESENT STATE OF EUROPE.

Tranſlated from the CHINESE.

In SIX VOLUMES.

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THE CHINESE SPY.

LETTER I.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

WHEN I was peruſing the hiſtory of the great warriors of Europe, I thought that to be a hero required vaſt endowments; but it is the eaſieſt thing in the world: I will tell thee how it is done.

The command of two hundred thouſand men is given to ſome perſon of note, who is called a general, and with orders to go and fall upon ſuch a nation. Theſe

fighters are completely armed, and naturally long to come to blows with the enemy; but the officers are ſtill more eager. The general leads them to the field of battle, and after telling them to do their beſt, and ordering his aids-de-camp to come and bring him word after the action, who has got the better, he himſelf withdraws.

When a ſtrong city is to be beſieged, he ſends for the chief engineer, to know how many men muſt be ſacrificed in carrying the place. The engineer falls to calculating, and gives the general an account of the dead, which often comes to fifteen or twenty thouſand. Well, the ſiege is begun, the twenty thouſand men are knocked on the head, and the town is taken. In the mean time the general, who is ſure of his point, draws up a capitulation; and that is all he does in the matter.

Indeed he is not always inactive; for he keeps going and coming, camping and decamping. If the enemy is weak, he advances; when too ſtrong, he retreats: at quitting his poſt, if he thinks the enemy may ſubſiſt there, he lays waſte the country: if in any new poſt ſubſiſtences grow ſhort,

ſhort, he lays the country under contribution; and, if theſe be not brought in accordingly, he hangs up the chief men of the towns which were to have furniſhed their quotas.

He has general officers under him, who diſcharge all the troubleſome part, and make their report to him: ſpies bring him advice of the different motions of the enemy, and he takes his meaſures accordingly: when the campaign is over, he puts his troops into quarters, and repairs to court to give the king an account of his operations; thence he haſtens to the capital to be huzza'd by the mob, and idolized by thoſe who know nothing of the matter. Couldſt thou ever have imagined that it was ſo eaſy to be a general?

All thoſe illuſtrious commanders ſeem poſſeſſed of ſome preſervative againſt powder and ball; for, after thirty ſieges and twenty battles, they ſhall die in their beds. One is carried off by the gout, another by the gravel; the cholic finiſhes this general, that expires under a diarrhœa: afterwards they are laid in ſtately mauſoleums, as eternal monuments of the nation's glory.

LETTER II.

The Mandarin Cham-pi-pi, *to the Mandarin* Sin-ho-ei.

London.

I Do not ſee that the knowledge which the weſtern people make ſuch boaſt of, is worth an Aſiatic's taking a journey to the other pole. They have been at infinite pains in arranging millions of words into books, and theſe words they dignify with the appellation of ſciences.

Oratory only ſeduces the mind, inſtead of convincing it; poetry has vitiated the imagination; metaphyſics has not removed the veil which ſhrouds the Deity; philoſophy has filled the world with errors; phyſics has not made us acquainted with the formation of the univerſe; natural hiſtory has ſcarce got ſight of nature; the theory of mathematics does not agree with its principles; aſtronomy has taught no farther than the motion of the heavenly bodies; hiſtory is little more than ſo many fictions; chronology leads to doubting of every thing; medicine has brought pains

pains and ſufferings on human nature, which it knew nothing of before this art came to be made a ſcience, *&c. &c.*

On moſt of theſe ſubjects I ſhall enlarge in the ſequel of our correſpondence.

LETTER III.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE principal ſcience of Europeans conſiſts only of ſounds, and is accordingly called eloquence, or the art of ſpeaking: all that its profeſſors, who are ſtiled orators, have to do, is to open the mouth and pronounce: no manner of wit is required to be an orator, and ſometimes genius even does harm. This art has not the leaſt connexion with the intellects; it reſides on the lips: an automaton uttering words might be made an orator.

The Europeans, being naturally loquacious, and ſpending great part of their life in talking together, could not fail of making a rapid progreſs in this ſcience.

The orator's capital quality is to agitate the air agreeably, and ſooth the ear by his modulations. Yet is this ſcience not without its inconveniencies, particularly that the ſame expreſſion does not always affect alike: a ſpeech, which at one time draws tears, at another raiſes laughter.

The model of all the European orators is an old babler, called Demoſthenes: their ſtudy is to ſpeak in his manner; but the critics will have it, that the tongues of the modern ſpeakers are not ſo voluble.

Eloquence has often been cenſured as a deluſory art, tending rather to ſeduce the human mind, than to cure it of its errors. Orators have been baniſhed, and ſometimes even branded with ignominy; but a fondneſs for ſpeaking, being the prevailing paſſion in the Europeans, ſoon brought them again into vogue.

Oratory is divided into ſeveral branches, all aiming at the ſame ſcope, perſuaſion; and different orators have their different kind of elocution. The effect of the pathetic is to melt; of the vehement, to ſtir; of the nervous, to maſter the imagination.

Some orators are very long-winded, others are ſilent. According to connoiſ-

ſeurs,

ſeurs, the *fort* of the oratorical art is the laying aſide ſpeech, and expreſſing one's-ſelf without ſaying any thing: and this is what in the rhetorician's phraſeology is called eloquent ſilence: if ſo, mutes may be great orators.

I was in the wrong to ſay that no genius is required to be an orator, really it requires a great deal; for, though little will do to talk on ſomething, there muſt be abilities to hold forth three hours on nothing; and herein lies the great merit of the European orators.

LETTER IV.

The Same, to the Same, at Pekin.

London.

MEN, not ſatisfied with plain ſpeaking, ſet up rhyming; and, as if ſpeech was not ſufficiently reſtrained by laws, it was farther cramped by metre; genius was put to the torture, and imagination confined to a meaſure ſo ſtrict, that good ſenſe often ſuffered by it.

Reaſon had feet ſet to it, and was obliged to move in cadence. Some go

ſo far as to ſay that common talk was not invented till afterwards, and that men ſpoke in verſe before they uſed proſe. Now this would be a double frenzy in the human mind, running mad before it had ſo much as thought.

Poetry poliſhed the imagination; it in ſome meaſure gave a form to the mind: the poets ſometimes expreſſed their ideas under the figure of an altar, an ax, a pigeon's egg, *&c. &c.*

Poetical excellence requires ſuch a compaſs of genius, that nature very ſeldom makes the effort; and in the moſt favoured countries, excellent poets have been very rare. Its two principal qualities are enthuſiaſm, and a delirious turn of mind, which produces the poetic rage, and this, to give it its true appellation, is nothing but a diſtempered imagination.

The rhymers belong to a diſtrict called Parnaſſus; ſome barren uncultivated country, I ſuppoſe; for moſt of them are ſtarving above-ground.

This art the Europeans turn to great conveniency; for without it people would not be ſo eaſily corrupted. Every obſcene, impious, and indecent deſcription their writers are ſure to put down in verſe; unqueſtionably,

unqueſtionably, to the end that it make the deeper impreſſion, and be the better remembered. This immorality is here ſoftened with the appellation of poetical licence.

The founder of poetry was a poor blind fellow, who verſified about two thouſand years ago; and in his own time he was ſo little valued, that no-body took the trouble of aſking him of what country he was. Thus it is not exactly known from whence poetry drew its origin.

Homer, for that was the blind man's name, is accounted the very model of verſification; but what ſignifies ſuch a model, when moſt of the Europeans maintain it to be inimitable? However, it was not for nothing this blind ſongſter came into the world, his birth having convinced the modern naturaliſts, that nature, in the great effort of his formation, had ſo ſtrained herſelf, that ſhe has not ſince been able to produce his equal. Thou canſt not conceive what lofty ideas the Europeans entertain of him; their veneration is little ſhort of idolatry.

You may here ſafely arraign the Deity himſelf; but beware how you touch on the Iliad!

I learned Greek, purely for the ſake of reading this poet. In ſome places he is indeed ſublime, and in others I think him quite low: in his excellencies he comes up to the very Gods, and where he fails, he is beneath men.

LETTER V.

The Same, to the Same, at Pekin.

London.

METAPHYSICS has not taught the Europeans the knowledge of God; or rather has, in all times, given riſe to the groſſeſt errors. In the ages of darkneſs, as they are called, men uſually miſtook the effect for the cauſe; they worſhipped the ſun, the moon, and the ſtars, in lieu of him by whom they were created.

From thence they proceeded to animals; there was not a nation which had not ſome beaſt for its God: afterwards they came down to plants; and radiſhes themſelves once made a very conſiderable figure among the celeſtial powers: worms were likewiſe deified. As for making the caterpillar a God, that may be overlooked,

looked; an insect is still an existent being: but non-entity itself was deified.

What exceeds all, they tumbled the Gods into hell, and the devils were placed in heaven.

The celestial Deities became excessively multiplied, so that in some nations there were as many Gods as men. The wise Romans themselves had thirty thousand; and, if to these be added the Penates, or Household Gods, they will be found very far to out-number the families. But all these Gods were not equal in power, there being only twelve supreme, who ruled both in heaven and earth, the others acted as their agents and delegates. They swarmed so that the houses were full of them: the hinges, doors, locks, and hearths, had their Gods, so that there was no stirring in one's house without treading on Deities.

Most of these celestials, instead of being austere, were very indulgent in their morality, setting men an example of crimes, rather than forbidding them.

At length Christianity appeared, cashering all the before-mentioned Deities, and reducing them to one God. A new system of metaphysics took place in consequence;

quence; but, whether more perſpicuous than the former, I cannot ſay. The nature of this eſſence is ſtill acknowledged incomprehenſible; and thus perhaps little more known than that of the Deities, who were ſuppreſſed eighteen hundred years ago.

The Chriſtians know not whether their God ſees all things by his preſcience, or whether worldly tranſactions are known to him only ſucceſſively after they have happened. And I ſay, that not to know whether God ſees, or does not ſee, whether he knows, or does not know, is being ignorant of God's nature.

LETTER VI.

The Same, to the Same, at Pekin.

London.

HOWEVER philoſophy may be reckoned the mother of all ſciences, it is really the ſource of the worſt and abſurdeſt errors.

Concerning this, the Chriſtian tradition is very remarkable: they ſay, that God, on creating man, imparted to him the moſt profound

profound knowledge, but that original ſin plunged him into the gloomy abyſs of ignorance. Thus here is human nature become conſtitutionally incapable of knowledge.

I ſhall not lay before thee the claſhing opinions of philoſophers: this would be undertaking to write a complete treatiſe on human inſanity.

There is nothing in nature ſo ſilly, which has not found a philoſopher to aſſert it: ſome have taught that the Gods are born and die like men; others, that they are originated from the air: ſome have advanced, that the creation is a conſequence of the exhalations of the earth; ſome, that the Supreme Good is pleaſure: ſome have placed ſcience in knowing nothing; and, according to others, the certainty of knowledge lies in univerſal doubting.

The origin of philoſophy is not known with any certainty, and no matter; for what ſignifies a ſcience when its diſcoveries lead to deceptions?

Some learned Europeans will have it to have firſt drawn breath in Egypt, and its nurſing fathers, or profeſſors, to be ſtiled *Magi*; but theſe, on becoming philoſophers,

phers ſeem to have loſt their ſenſes. Some waſted their life, and burned out their eyes, in fixedly viewing the ſun; others kept hopping about from morning to night.

The modern profeſſors of this ſcience are not a whit wiſer than the antient. European philoſophy is no more than vanity reduced to practice, inflating the mind, and thus ſtrengthening and ſtimulating the paſſions. So very far from rectifying, it corrupts the manners.

Its principles are not agreed on; ſo that it is rather a ſubject of wrangling, than a mean of acquiring knowledge.

Endeavours have been frequently uſed for terminating the differences among philoſophers; but this negotiation has proved more difficult than thoſe of politics; for princes will ſometimes liſten to reaſon, whereas philoſophers regard only their paſſions.

Since the revival of literature, ſovereigns have concluded a thouſand treaties of peace; whereas we do not hear of ſo much as one truce among the philoſophers.

The names of the leading philoſophers of late times are, Galileo, Gaſſendi, Deſcartes,

cartes, Bacon, Hobbes, Boyle: I ſend them to thee to be entered in the records of Pekin, as the laſt diſturbers of the human mind.

LETTER VII.

The Same, to the Same, at Pekin.

London.

OF all ſtudies, phyſics is that which moſt lays open the vanity of the human mind. God, on creating the univerſe, threw a veil over his work; and this ſcience is for rending it. The hiſtory of phyſics is the hiſtory of human weakneſs; for, after ſix thouſand years of cloſe application, it has ſcarce diſcovered ſo much as a nook of nature. The beſt-verified experiments demonſtrate phyſics to be an occult ſcience: as inveſtigation advances, its boundaries draw back, mocking knowledge; ſo that the very progreſſes in it are an obſtacle to its improvement.

If ſome parts of phyſics be inconteſtable, the whole of it is not to be admitted. Not one of its axioms is peculiar to itſelf. For

For a long time it conſiſted of words, the meaning of which was not underſtood. Its favourite terms were, *act*, *power*, *ſpecific properties*, *intrinſic virtues*, *natural qualities*, *ſubſtantial forms*. A ready remembrance of certain properties attributed to things conſtituted a natural philoſopher: thus, to explain the effect of knowledge on the mind, they uſed to ſay, that the ſciences contained the faculty of making a perſon learned; the elevation of bodies was accounted for by a certain diſpoſition in them to riſe; and their gravitation by a certain weight carrying them towards their center, *&c.*

Modern philoſophers indeed have cleared it from a multitude of abſurdities which expoſed it to ridicule; but its obſcurity is ſtill the ſame. The primordial qualities attributed to the elements, the direction of motion, the figure of inviſible particles, are difficulties which will ever baffle all phyſical inveſtigations.

Phyſics is engaged in an imaginary chace; it is for forming new ſenſes, and erecting a ſecond nature, to ſupply its want of a ſufficient knowledge and penetration to explain the firſt.

Naturaliſts

Naturaliſts have not ſo much as the idea of that very nature of which they pretend to elucidate the effects.

Some ſay that it is the principle of motion, and of reſt; others, that it is a cogitative being: ſome have undertaken to prove it a blind agent, with all its combinations depending on chance; whilſt others have advanced that God and nature were but one and the ſame thing.

They are no better agreed about the elements; ſome attributing to water the properties of the general principle; and they affirm, that the ſun itſelf derives its eſſence from it; which is only ſaying that fire and water are the ſame thing.

The moſt eminent of philoſophers, one who is ſtill venerated in Europe as a kind of phyſical ſaint, has ſaid that form contains a real ſubſtance, and that the figure of bodies has an exiſtence diſtinct from the exiſtence of matter.

This ſcience, after exerciſing itſelf a long time about form, undertook to meaſure matter; and, by the help of a ladder, of imagination's making, it climbed into the heavens, calculated the diſtance of the planets, and weighed all the ſeveral bodies. The formation of the world was

now

now no longer a ſecret. A modern philoſopher laid open the conſtruction of the univerſe, and the materials of it are theſe.

The firſt element, as compoſed of a ſubtile matter, is no more than duſt flying off from the friction of bodies: that of the ſecond element is not ſo ſubtile, and with ſomething of a form: the third is compoſed of the moſt ſolid matter, which has beſt cohered together, amidſt the agitations of the univerſe: of the latter, earth, air, water, *&c. &c.* are formed.

A diſagreeable circumſtance in this ſcience is, that it ſwarms with contradictions, which, inſtead of improving, muſt rather mortify the ſtudent. The queſtion about a void has ſtirred up a civil war among the learned, and long have they, with great acrimony, wielded the weapons of abſurdity. The point was, to know whether the univerſe contained ſomething, or, in other terms, whether the work of the Omnipotent Deity formed only a void.

It was little probable, that infinite wiſdom ſhould have drawn the earth from nothing to let it fall into the ſame ſtate. Heaven's arch had been without a prop, did not the wall, which ſupports it, bear

on

on ſomething. The ſpaces themſelves, which phyſics admitted, claſhed with a void. For theſe ſpaces not to be filled would have been a defect in the formation of the univerſe: as ſubjects of calculation, they muſt contain ſomething; there is no meaſuring non-entity; what does not exiſt, is nothing.

Another ſource of ſcholaſtic broils was motion: whole ſects of philoſophers not only denied the act, but even pretended to prove the impoſſibility of motion.

The firſt philoſophers taught, that matter, as blind, performed the general laws of motion caſually.

Attraction is another ſcandal to modern phyſics: the ſignification of this term is no better known now than at the time of its invention three thouſand years ago; for it does not explain what is meant by the words *attractive virtue*; yet has not this difficulty taught philoſophers to miſtruſt their inſufficiency.

Though the arch of heaven had been delineated by the antient philoſophers, a modern one, Deſcartes, has exhibited a new ſcheme of the whole univerſe; and, to be ſure, the fineſt it is that imagination ever formed: every piece in the ſtructure

ſtructure of the world it puts in its right place.

His work perhaps had been unexceptionable and perfect, had he confined himſelf to the mechanical hiſtory of heaven; but he muſt needs ſurpaſs the Deity, inventing elements, forming vortexes, and making himſelf a ſecond creator. The ſun is a work of his, which he incruſtates with a ſubtile matter; and of this he compoſes light; then he proceeds to form the ſolid and opaque bodies.

It may be objected to this European philoſopher, that he has ſtripped the ſun of its heat; at leaſt, it is inconceivable that from ſubtile matter ſhould proceed the ſtrongeſt fire in all nature.

I have read over this Deſcartes, and find him full of inconſiſtencies. The violent fondneſs of the learned for innovations ſhould, in my opinion, make men very much ſuſpect theſe boaſted ſciences. In all phyſical ſyſtems the moſt ponderous bodies had been placed in the center, and the lighteſt occupied the ſurface; but this modern has turned things upſide down, and has diſpoſed the moſt ponderous on the ſurface.

This

This new creation of the univerſe raiſed a general emulation; the ſpeculatiſts, who till then had minded only earthly things, now extended their inveſtigations to celeſtial phænomena. The viſions of this modern philoſopher gave riſe to many phyſical dreams, and the philoſophers ever ſince have done nothing but dream. Some will ſay, theſe dreams are all true and real: but that is what I ſhall not take upon me to decide.

A more modern philoſopher has taken Deſcartes' ſun to peices, and made another of a leſs ſubtile matter, to give it the more heat; thus, if I may be allowed the expreſſion, making the ſun to keep a good fire: but he ſays, that though it be continually burning, it never waſtes in the leaſt. Very right; for, did this heavenly body waſte, we ſhould long ſince have been without any ſun. As to the ſpots which he ſays are ſometimes ſeen in it, theſe, it ſeems, happen only from a conflict between the ſubtile and compact matter, when the former has the worſt of it; but in ſome of theſe ſtruggles it gains a complete victory, and then the ſun reaſſumes all its former ſplendor.

Let

Let us now proceed to the other branches of phyſics.

Light ſhed ſuch a darkneſs on the philoſophers minds, that moſt of them were perfectly blinded by it. Colours for a long time diſturbed the ſight of the Europeans: however, ſome improvements were beginning to be made in this branch of phyſics: it was already known, that colours could not be ſeen in the night: this raiſed a conceit that colours were not in the objects, but only in the reflection of light.

A word was all they were agreed in; and this word wanted explanation. Some would have it to be a reflection from the globules of the ſecond element; others, from facets of different diſpoſitions on the ſuperficies of bodies; ſome, a more or leſs quick vibration of the rays of light. They were unqueſtionably running into greater errors, had not one Newton, an Engliſhman, appeared, and inlightened Europe by means of a glaſs: he may be ſaid to have given nature a pair of ſpectacles. This philoſopher, to be ſure, muſt have been more keen-ſighted than others, having all the light of the word in his head. He turned light into a kind of muſic, pricking

pricking down the colours, and making a luminous Gamut. The notes of the luminous muſic he reduces to ſeven principal; orange, red, violet, blue, indigo, and green: the others are only the ſemi-tones.

This great man, however accounted the luminary of his age, left the light of day as he had found it, ſaying only where it is, and not what it is. The object of his philoſophy was only the mechaniſm of colours; his labour went no farther than taking the ſun to pieces: he diſſected its rays, and anatomiſed day; ſo that to call him light's ſurgeon would be no improper appellation. He obſerved the principal colours to be equal in number to the principal notes in muſic; an important obſervation indeed! it proves the Europeans to ſee as they ſing.

Light has been ſaid to be fire: but what is fire? that is what ſtill remains to be cleared up. After all the diſcoveries made by the Europeans on the effects of light, luminouſneſs lies ſhrouded in as thick a gloom as ever; and they themſelves diſpute whether it be a body or not.

Its paſſage in reaching the earth is another ſtumbling-block: they are at a loſs how to make it travel ſo far without being

ing ſtopped by the way: from the immenſity of the diſtance its pace muſt be very ſwift; otherwiſe it would not be day in Europe till midnight. The rub was, the great number of vortexes it would meet with in its paſſage; but this difficulty they by ſome ſhift or other have got over, as in all other phyſical problems.

Some philoſophers will have light to be communicated by a ſucceſſive progreſſion: they have even calculated the time that a ray takes up from the ſun to the earth, as exactly as the time of a courier's going from London to Paris. It is now univerſally allowed in phyſics, that the motion of a ray of light is at the rate of a hundred and thirty thouſand leagues in a ſecond, which is ſix hundred thouſand times ſwifter than ſound; this at moſt going but three hundred leagues in an hour: and, beſides, the roads muſt be clear, and no obſtruction by the way.

Philoſophers ſay that in the north its motion is quicker than in the ſouth: to be ſure it muſt be the cold which puts it on its ſpeed.

They now know how many leagues we are from the ſun, and of courſe the time for light to reach the earth. Its degradation has been computed from the different

different heights of the maſſes of water and air. It is now known that we ſhould be in continual darkneſs; were our globe's atmoſphere equally denſe for a certain number of leagues, as in its proximity to the earth.

After theſe differences about light, the queſtion was, how we ſee by it. At firſt, ſight was held to reſide in the viſual ray, or otherwiſe ſight was in the ſight.

A philoſopher has advanced, that objects were painted in the air, and this portrait produced a ſmaller, and this a third ſtill leſs, till, through many gradations, a repreſentation of the viſible object was formed in the eye. But, after all endeavours to ſee clear, phyſics has left light very turbid and uncertain; the cataracts ſtill remain in the eye; the mechaniſm of viſion has been explained with a laborious minuteneſs; but the great queſtion remains in *ſtatu quo*, that is, how the organs of ſight communicate with the ſoul. The modern philoſophers, however, could not bear that mankind ſhould not be more knowing than in the dark times of ignorance, and have cleared the European ſight in this manner.

" The retina is the organ of ſight, or " the reſervoir of the viſual rays, and this " from its being of a velvet tiſſue, which " muſt naturally render it very ſenſible " and ſuſceptible of the delicate and " fine impreſſions of the viſual rays; but " the chief reaſon is its poſition at the " bottom of the eye, where the corpuſcles " of the viſual rays concentre. This firſt " operation of the retina being finiſhed, " it immediately enters on another, tranſ- " mitting the objects to the brain by " means of the optic nerve placed there " for this very purpoſe."

The analyſis of the corpuſcles has likewiſe put phyſics to its trumps. This mechaniſm of nature is covered with a veil beyond the power of human intellects ever to remove. Of the myſtery of meteors the philoſophers have given a ſatisfactory elucidation, with a methodized and connected plan of the formation of thunder; but many other ſecrets in the corpuſcles have put all their erudition and ſagacity to a nonplus.

The ſubtile matter is ſo very refined as to elude imagination, and fire vaniſhes as ſoon as philoſophers fix their eyes on it. Water has properties ſtill undiſcovered: however

however well the effects are known, the *literati* are utterly ignorant of the cauſe.

On ſearching into the moſt hidden receſſes of nature, they exhibit unheard-of wonders. A corpuſcle no bigger than a grain of ſand is a world full of creatures, all ſubject to the law of nature; and within theſe worlds are other worlds. After all the diſcuſſions on the magnet's attraction, there is an infinite diſtance between knowing its effects and knowing the cauſe.

Springs have exerciſed the talents of European philoſophers, in diſſertations equally ſingular and irrational. They were for knowing from whence ſprings had their water: as ſuch a collection could not be formed from the rain, which no ſooner falls on the earth than it is imbibed, the prevailing opinion is, that it proceeds from the ſea: yet here no ſmall difficulty occurred, the ſea being ſalt, and ſprings freſh; ſo that ſome expedient was to be contrived; and this is a large reſervoir under ground, where the water being percolated, freſhens before it reaches the ſprings.

But the flood and ebb of the Ocean has gravelled both antient and modern phyſics: one would think that, in this point,

the human mind had laboured after ſtill greater extravagancy. There is nothing ſo wild and chimerical which the Europeans have not advanced to account for this phenomenon.

Some have ſaid, that this riſing of the waters proceeds from a great hole, into which the waters fall: others attribute it to the rivers diſcharging themſelves into the ſea: others again talk of a fire which God had given to this element, and which will burn to the end of the world.

The preſent Europeans, in general, hold the cauſe of the flood to be a preſſure of the air by lunar globules. But this ſyſtem is no leſs exceptionable than the others: one, and this no ſmall difficulty, is, that under the line, where this preſſure muſt be ſtrongeſt, the flood and ebb are leſs than at the poles, where it is weaker.

The preſſure of the air has been another puzzling article: It is owing, ſay ſome, to the circular motion of all bodies and the action of the vortexes around the earth; and this is one of the cauſes of its elaſticity: but this reaſoning is ſcarce admitted except by thoſe who take up with bare words, &c. &c.

If I have been ſomething diffuſe on this branch of ſcience, it is from a perſuaſion, that, could we attain to a preciſe knowledge of matter, we ſhould ſoon carry all the other ſciences to perfection. I ſhall be the more conciſe on the other heads.

LETTER VIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

NATURAL hiſtory has not yet taught the Europeans the knowledge of nature: all the treatiſes of authors about it are no more than the romance of the material world: the very ſcheme of a natural hiſtory betrays a vanity unequal to ſuch a performance.

The life of man is too ſhort for diſcovering the leaſt property of a mineral: how then is the perfect knowledge of the whole foſſil, vegetable, and animal kingdoms attainable?

The Europeans have not got ſo far as to form conjectures on nature; they only ſuſpect ſuch and ſuch things.

To natural effects they have given the general terms of *antipathy* and *ſympathy*; terms of no explanatory import, leaving nature as they find it. When a plant thrives by the vicinity of another, it is ſympathy; if a beaſt of one kind does not agree with another, this is antipathy. Aſk them what are their qualities, they anſwer, Sympathy is a reciprocation of congruities, by which two things love and ſeek each other; and antipathy is a reciprocation of diverſities, by which they diſagree and ſhun each other.

Some naturaliſts, indeed, lay open the cauſe of theſe two effects, and very eloquently ſay, that both ariſe from the adheſion of the corpuſcles.

Sympathetic love is brought about thus: an efflux of ſpirits, iſſuing from the perſon loving, goes and makes a pleaſurable impreſſion on the brain of the beloved perſon. But how does this ſolve the difficulty of ſympathy? for a firſt cauſe there muſt be, directing that emiſſion of ſpirits; and of this the naturaliſts ſay not a word.

Some have defined ſympathy a conſanguinity of heart, but without giving us the genealogical tree of its family.

Of

Of this beaſts are equally ſuſceptible. Wouldeſt thou know why a dog barks at a butcher, it is becauſe the butcher is full of the animal ſpirits of ſome beaſts newly ſlaughtered, and thoſe ſpirits, which ſtill retain their activity, are violently carried towards the dogs, ſo as to produce in them a diſagreeable ſenſation. But here again we want the *primum mobile* of the determination of thoſe ſpirits.

The other parts of natural hiſtory are only a heap of conjectures tranſmitted to poſterity from generation to generation.

LETTER IX.

The Same, to the Same, at Pekin.

London.

THE Europeans muſt be allowed to have made ſome progreſs in mathematics. The cycloidal curve has taught them the time of day; and to know to a minute the time of one's exiſtence, is ſomething.

An objection has been brought againſt mathematics, that it cannot demonſtrate ſeveral of its definitions and axioms: it is

ſaid, that a perfect circle, globe, or ſphere, are not to be found any where; that only one tangent can be brought to a circle by the ſame point of contact; whereas an infinite number of circumferences may be drawn from one and the ſame point; that an obtuſe angle, ſuppoſing it to augment by a progreſſion, will never become a ſtreight line; that the hyperbolic line can never touch its aſymptote.

The philoſophers are not agreed about the terms of this ſcience: now the definitions of words ſhould have been ſettled previouſly to any diſpute about the definitions of things. Another misfortune is the cuſtom of proving geometrically what, conſidering the nature of the human mind, lies without the verge of geometry.

Mathematics, it is certain, have rent the veil of ignorance, but not totally diſperſed darkneſs. Infiniteſimals have bewildered an infinite number of ſpeculatiſts, who would be calculating what is beyond all calculation. Geometricians have loſt themſelves in the vaſt ocean of the ſubtile matter. Though the human mind may have been able to meaſure the primary elements, its penetration could never

ver reach the inferior. Eternity vaniſhes at its firſt intuition. The Supreme Eſſence, ever impenetrable in his works, has not allowed this ſcience to lay them open. The very material world has eluded the perſpicuity of the mathematicians: it may be proved to them that they have proved little or nothing; ſo uncertain is the moſt certain of ſciences.

An European geometrician, being at a loſs to reconcile his pride with his ignorance of infiniteſimals, termed them incomparables; and thereby he owns that nothing is to be compared to them.

Geometry might, poſſibly, be a certain ſcience, were not all thoſe which appertain to it both vague and dubious.

A modern author, who wrote a book purely to explode the prejudices of the human mind, affirms, that the principles of the ſyſtems of infinitude do not correſpond with geometrical perſpicuity and preciſion; that is, in other words, that geometry contradicts itſelf: "For inſtance, ſays he, the circle and infiniteſimal polygon have two oppoſite properties: in the circle all the radiuſes drawn from the centre to the circumference are neceſſarily equal; in the

" polygons, the apotomes cannot be " conceived equal to the radiuſes."

LETTER X.

The Same, to the Same, at Pekin.

London.

ASTRONOMY has been the cauſe of more revolutions in the human mind, than ever came to paſs among the celeſtial bodies.

Aſtronomers have frequently changed the firmament, as it were taking down its ſeveral parts, and rebuilding it on a new plan, and farther contriving other ſpheres: thus man's hand gave another form to God's workmanſhip. A king of Caſtille ſaid more than once, that God did not know what he was about at the creation; and that, had he conſulted him in the formation of the univerſe, he would have put him in a better method.

Every aſtronomer has thrown the heavenly bodies into diſorder, to make room for his imaginary arrangement. One Ptolemy, who, for a long time, ſuperintended the courſe of the heavens, and whoſe aſtronomical

aſtronomical chimeras were the moſt in vogue, placed the terraqueous globe in the centre of the univerſe, with the air for a wrapper, and a ſphere of fire for a caſe: above the fire were the planets, and a little higher the fixed ſtars.

Having thus formed the primary celeſtial elements, the next thing was to ſet them in motion; and with only a puff of his breath all the ſtars were carried from eaſt to weſt, as they ſtill daily are: this is done by the movement of the firſt *mobile:* but this general motion did not affect the planets, which, on the contrary, roll from weſt to eaſt, every one in its appointed orbit and velocity. He placed the Moon immediately over the fiery arch, near the earth: above the Moon was Mercury, then Venus, and then the Sun, each having its heaven; but, Mercury and Venus being irregular both in their courſes and phaſes, he invented the epicycles, that is, the circles deſcribed by the planets round the ſphere.

There were, beſides, other heavens; where Mars, Jupiter, and Saturn, were diſpoſed according to their rank: the general courſe of the planets was not to ceaſe till the expiration of twenty-five thouſand

thouſand years, when they were all to ſet out again; the creation as it were beginning a-new.

Still is it not known from whence this action was derived: the aſtronomer, indeed, ſays, that behind all thoſe heavens was a *mobile*, which ſet the whole vault in motion; but leaves his readers to find out what that ſame *mobile* is.

This aſtronomer was likewiſe called on to anſwer ſome difficulties in the irregular motion of the planets: thoſe he evaded by the *perigeum*, which was a kind of aſtronomical barometer, with which he explained why the planets were ſometimes high and ſometimes low. To expreſs the prodigious thickneſs which the epicycles gave to Venus, he made uſe of the word *excentricity:* other objections he left unnoticed, for want of terms to refute them.

This celeſtial œconomy has been quite inverted by a later aſtronomer, named Copernicus: the earth, after being fixed and immoveable for ſo many centuries, he put into motion.

The chief ſtar-gazers ſided with him as a conſummate naturaliſt, and maintained that his ſyſtem had an unqueſtionable claim to preference, being grafted on obſervations;

ſervations; whereas that of Ptolemy reſted only on words.

This aſtronomer placed Mercury in the circle neareſt to the Sun; but it was ſcarce worth while giving him a locality, he is ſo very ſeldom ſeen, being, as it is ſaid, darkened by the ſolar effulgence.

After many cloſe diſquiſitions on the obliquity of its axis to the Sun's equator, it remains ſtill undiſcovered.

Were it not that thou would'ſt be immediately drowned in the ſubtile matter, I ſhould add a diſcuſſion in regard to one Deſcartes.

LETTER XI.

The Same, to the Same, at Pekin.

London.

NOTHING is to be learned from hiſtory; it is no more than an ingenious arrangement of fictions, and publiſhed among the Europeans in the form of books.

It tears the univerſe to flitters. The beſt hiſtory is ſaid to be that which comes neareſt to veriſimilitude: now this, without

out any farther inquiry, ſhould with-hold our belief, probability being generally as far from truth, as truth is from falſity.

A little reflection on the nature of the human mind will ſhew, what a prodigy it would be for an antient hiſtory to be true. It is very ſeldom that two men agree about a fact of which they were both eye-witneſſes; each gives it a different turn: how then is accuracy to be expected in events covered with the gloom of antiquity?

Hiſtory conforms to the taſte and genius of nations now in Europe: this taſte and genius vary with every age: hiſtory can have nothing fixed. A Chriſtian writer furniſhes me with a true picture of it.

"Hiſtory, ſays he, is compoſed nearly "by the ſame rule as victuals are dreſſed; "every nation in its own way: and thus "the ſame thing is diverſified into as "many different ragouts, as there are "countries in the world. Each nation, "each religion, each ſect, takes the ſame "facts raw, as it finds them; ſeaſons and "cooks them according to its taſte; and "then every reader holds them to be "true or falſe, as they ſquare with, or "contradict, his notions, *&c. &c.*

So

So little did the world regard annaliſts, that, had it not been for the Greeks and Romans, there would not have been a hiſtory in the whole world; and there being only thoſe two nations, who have given an account of other people, what they have ſaid may very well be ſuſpected.

The Europeans give a ſupernatural and turgid air to this ſcience: it is always the hiſtory of Gods they are writing, never deſcending to that of men.

The marvellous and aſtoniſhing are thick ſown. An Aſiatic is out of patience at reading, in the European annals, that in a certain battle one ſide loſt a hundred thouſand men, and not ſo much as one was killed on the other.

Herodotus, the founder of hiſtory, is looked on as a fabulous writer: this is enough to bring hiſtory into ſuſpicion.

LETTER XII.

The Same, to the Same, at Pekin.

London.

CHRONOLOGY, or the knowledge of times on which hiſtory reſts, has no better foundation. The chronologiſts have pulled down the edifice of the world, and created another, which they have arbitrarily placed at what time they pleaſed.

They will have every thing to be new: the heaven and the earth, the whole creation are but of yeſterday.

Some make the æra of the univerſe but five thouſand ſeven hundred years; others, only two thouſand two hundred and ſixty, *&c.* as if this event depended on human calculations. To give an appearance of truth to chronology, epochas have been invented, and on ſuch an uncertain foundation has this ſcience been raiſed: that is, the knowledge of time is grounded only on mere conjectures.

The Europeans are ſo little ſkilled in the ſolar circle, that, after deliberating on ſeveral

ſeveral ways for reforming the errors of the Roman year, they themſelves have left one of a minute, which every three hundred and thirty-one years becomes ſenſible.

Aſtronomical calculations require preciſion, and the omiſſion only of a ſecond every century, deſtroys that preciſion.

European chronology does not tell in what times the principal events of the world happened, nor in what ages thoſe kings lived who cauſed ſo many revolutions in the world: now this might lead one to queſtion whether they ever exiſted. This ſcience leaves errors as it finds them.

The foundation of Rome, a capital article in chronology, is a matter of controverſy.

An Engliſhman, who has compoſed a ſyſtem of this knowledge of times, affirms, that the reigns of the kings ought to be calculated only at the rate of twenty years, contrary to the eſtimates of the chronologiſts who made it forty; and thus he introduced a chronological difference of ſeveral centuries: but how uncertain muſt a ſcience be when once it is made to depend on probabilities, or ſuppoſitions!

LET-

LETTER XIII.

The Same, to the Mandarin Kie-tou-na, *at* Pekin.

London.

THIS letter ſhall be taken up with phyſic, that dreadful ſcience, which has got the life of man within its gripe.

There are companies in Europe who have a licence to kill: theſe ſentences of death are called a phyſician's preſcription.

The practice of this ſcience is thus: A man in black, of a ſolemn deportment, comes into a ſick perſon's chamber: after aſking ſome queſtions concerning his illneſs, he writes down on a paper the medicaments proper for curing him; and a few days after the death of the patient, this black man comes and aſks payment for his cure: nay, there are countries in Europe where a dead perſon cannot be buried, till the phyſician who killed him be paid.

The annals of the univerſe inform us, that anciently only one family was acquainted with phyſic; and greatly is it to be

be wiſhed, for the ſake of mankind, that this ſcience was ſtill a family-ſecret.

At preſent, any one who pleaſes may practiſe phyſic; and all the myſtery is, to learn, in a few years, the cures of all kinds of diſtempers.

This ſcience has been rendered more deſtructive by adding to it ſurgery, which is the art of ſlaſhing bodies, and diſſecting carcaſes.

Phyſicians, in order to come at a knowledge of the human body, cut it into a thouſand pieces; and, beſides ſhortening the life of men, they kill them a ſecond time when dead.

Europeans will very gravely aſk, whether we can do without phyſicians. This is aſking, in other words, whether God has created a nature ſo imperfect, that it cannot ſubſiſt without the help of art. What phyſicians have animals? This decides the queſtion. The annals of the Chriſtian religion mention a king, named Hezekiah, who ſuppreſſed a book on the virtues of plants, leſt it might come into uſe, and thus multiply diſtempers: it were proper to ſuppreſs phyſic, that every body, having no other recourſe, might become his own phyſician.

LET-

LETTER XIV.

The Same, to the Same, at Pekin.

London.

THE king of France's ambaſſador to this court is arrived: thus he replaces two ſucceſſive plenipotentiaries ſince the peace. I conclude he muſt be a great politician; at leaſt, the critical negotiation with which he is charged requires ſuch a one.

The peace between France and England is only patched up: the war very probably will ſoon break out again: the occaſions of diſputes and quarrels between the two nations ſtill ſubſiſt as before, and without any abatement in their mutual hatred, antipathy, and rivalry.

In ſuch a ſituation, to be ſure, France has taken care to ſend a perſon experienced in the affairs of Europe, and thoroughly acquainted with the intereſt of France; poſſeſſed of every engaging quality; open and free without weakneſs; polite, affable, and courteous, and all with dignity.

Rich,

Rich, that he may be able to bribe high; generous, that he may dazzle the public eye by ſplendid expences; liberal, noble, and grand, that his magnificence may be ſtriking.

Popular, mingling in all public diverſions, ſeeming to be fond of them, praiſing the taſte and genius of the nation; ſhewing himſelf every where, and being the ſoul of every company.

Inſinuating, to gain a party, and watchful in keeping it up; eaſy with the people, and lofty with the great.

Dexterous, that he may come at the prince's temper, the genius of the miniſters, and the influence of favourites.

Artful in intrigues and cabals, to ſupport the preſent miniſtry, as favourable to France; and hinder the re-eſtabliſhment of the former, as an enemy to it.

Affecting great confidence in the nation's honour and probity; but having always in his hand the laſt treaty of peace, to ſee to the obſervance of the articles.

Laſtly, cultivating for ſome years the tranquillity between the two nations, this being the capital point of his embaſſy, that France may have time to form a navy.

LET-

LETTER XV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I Had before-hand intimated to you the French plenipotentiary's fall; and now it is come, to ſome purpoſe. His courage being very mettleſome, he has ſeized the very firſt opportunity of fighting; ſo that there was a neceſſity of locking him up in a room, and ſending for a file of muſqueteers to one of the ſecretaries of ſtate's, at whoſe houſe he had raiſed ſuch a diſturbance, before he could be brought to ſign a paper agreeing to forget that he is a ſoldier, and mind only his miniſterial office.

As the politicians in England make inferences on every thing, ſome conſtrue this detention, by which the crown of France itſelf was, for ſome minutes, put under arreſt, to preſage glory to England.

Some carry political ſuperſtition ſo far as to believe, that, in the firſt battle between the two nations, the king of France will

will be taken priſoner. Yet I have been told of an Engliſh lord, who, notwithſtanding all ominous predictions, offers to lay a thouſand guineas that will not be the caſe; and his reaſon is, becauſe Lewis the Fifteenth does not go into the field.

Thus it is that miniſters diſgrace the princes they repreſent at foreign courts; and the very perſons, who are deputed by the ſtates to do honour to their nation, are the firſt in expoſing it to public deriſion.

LETTER XVI.

The Mandarin Kie-tou-na, *to the Mandarin* Cham-pi-pi, *at* Paris.

Pekin.

SOME repreſentations againſt the Chriſtian religion and its teachers, having been lately laid before our ſublime emperor, he appointed an extraordinary commiſſion for inquiring into the allegations. The Chineſe mandarins, on peruſing an authentic account of the Chriſtian doctrine and morality, reſolved, that with regard to its ceremonies it was ridiculous,

culous, mean, extravagant, and irrational; but could in no wiſe affect the conſtitution or public tranquillity, its morality being unexceptionable: for lenity, mildneſs, and benevolence, and eſpecially obedience to ſuperiors, and good-will towards all men, are the very foundations of it; ſtrictly forbidding theft, violence, fraud, and rapine. It ſays, Thou ſhalt not lye, Thou ſhalt not ſlander, Thou ſhalt not take away thy neighbour's wife. The love of God, juſtice, and ſelf-denial, are ſtrongly recommended in every part of it.

Farther, this religion was found to be very peaceable, and promotive of quiet and good neighbourhood; accordingly, on the commiſſioners report, the emperor ordered that things ſhould remain on the former footing, and that the bonzes of this ſect might reſide at Pekin unmoleſted.

I own, the contraſt between this religion and thoſe who profeſs it is unaccountable. I have cauſed private inquiries to be made into the domeſtic behaviour of thoſe Chriſtian mandarins, who croſs the ſeas amidſt ſo many hardſhips and dangers, and take ſo much pains to inſtruct men who in no wiſe are related to them, and

to

to whom they owe no obligations; and, after all, it appears to me, that theſe miniſters of Chriſt are lofty and arrogant, ſour and conceited, ambitious and eager after titles, diſtinctions, and honours.

Solve me this riddle, and, if thou canſt diſcover what their deſign is, acquaint me with it; for I cannot think that men act at random in what they make their main buſineſs, and with ſuch intenſe application. There is always ſome private view, and generally not that which is imagined.

LETTER XVII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THERE was no need of an extraordinary commiſſion for inquiring into the Chriſtian worſhip. As to the practice of certain duties, that is what all religions agree in. Nothing can have a nearer affinity to the morality of one ſect than that of another. Theft, lying, ſlander, are forbidden by them all: they all recommend the love of one's neighbour,

charity, and ſubmiſſion, with an abſtinence from unlawful pleaſures, and the government of our paſſions.

Any ſect failing in only one of theſe points would ſoon be at an end, as it would be attended with a general corruption of manners, which of courſe muſt be productive of confuſion and ruin.

However different the doctrine of every religion may be, the morality muſt neceſſarily be the ſame.

Notwithſtanding this uniformity, a wiſe government will not fail to ſecure itſelf againſt a foreign religion, which, not being adapted either to the climate, or to its political and civil laws, may occaſion great diſturbances.

Thoſe ſects, which endeavour to eſtabliſh themſelves in a foreign country, cannot compaſs their ends but by weakneſs and ſubmiſſion. It is one of the principal maxims of a new religion, to inſinuate itſelf underhand, and as inſenſibly as it can; for, ſhould it make a noiſe, the government would be alarmed, and quickly ſuppreſs it. Thus obedience and reſignation are no more than political appearances, to procure a toleration; but when once it comes to be embraced by the great

great men, and countenanced by the prince; in a word, when it is become a match for the eſtabliſhed religion, then it burſts out, and, like a torrent, bears down all before it.

This ſame Chriſtianity, which in China appears ſo meek, ſo diſintereſted, and ſo undeſigning, took the ſame meaſures with the Pagans. It ſhrouded itſelf a long time in obſcurity and ſilence: the Roman emperors ſcarce heard any thing of it for ſeveral centuries. One would have thought, from its demure appearance, that it aſked nothing; but when it had thus clandeſtinely prepared all its engines, had ſet all its ſprings to work, and its forces were come to be on a balance with thoſe of Paganiſm, it openly declared itſelf the enemy of the old religion, and overthrew it at one blow: it reduced all Europe to a conformity, and obliged its ſovereigns to receive baptiſm. This part of the world has not now any government where the Chriſtian doctrine is not eſtabliſhed; and its ambition, not ſatisfied with Europe, is taking large ſtrides towards bringing Aſia, Africa, and America, under its yoke.

I proſtrate myſelf before the comprehenſive judgment of our auguſt emperor, and ever admire his wiſdom. But wherefore aſſemble a council to deliberate on what has been already decided? We have ſeveral edicts of our emperors, by which no churches are to be built to Chriſt, and ſtrictly forbidding all Chineſe to embrace that religion: what need of any thing farther?

As to the miſſionaries, whoſe behaviour ſeems ſo unaccountable to thee, it is not at all ſo to me. The favourite paſſion of that ſet of men is a thirſt of power and ſuperiority. This is an impreſſion of ſelf-love, and the more ſtrong and ſenſible from the labours and troubles annexed to it.

There are two ways of gratifying our vanity; one, temporal government, and this is the ſelf-love of kings; the other, the ſupremacy of ſpiritual government, and this ſelf-love is that of prieſts: the latter is the more lively and active, ſince, to the pleaſure accruing from it in this life, it adds the hope of an eternal felicity in the other.

LETTER XVIII.

The Mandarin Ni-o-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

THIS comes from Liſbon. God created the world, and ten thouſand years after, ſpitting on the earth, he made Portugal. This kingdom is poſterior to Spain itſelf: one would think that it is but yeſterday that it came out of nature's hands.

The men are not yet formed, the land lies fallow, and nothing of arts and trades is to be ſeen in it. In ſhort, Portugal is the America of Europe, and much of it remains yet to be diſcovered.

I could almoſt ſay, that this nation is in its cradle, and but juſt born. It may once have been old, but is become a child again.

The European governments, I obſerve, have their periodical ages of ſtrength and weakneſs, grandeur and abaſement; the people are alternately powerful and weak, active and indolent.

Portugal's preſent ſtate is a lethargy. This people ſhall be the ſubject of ſeveral letters. It is indeed the ſame ground as other men lived on; but certainly the Portugueſe differ very much from the other inhabitants of this continent.

LETTER XIX.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I Dined lately with a lord, who had given me repeated invitations. After dinner, the table being cleared, and bottles and glaſſes brought, one of the company very ſpiritedly pronounced theſe words, *Ob-or-nob*: It is a kind of ſounding *to arms*; at which the company are to make ready to begin the healths, or *toaſts* as they are here called.

In this ceremony there is an eſtabliſhed progreſſion. Political *toaſts* take the lead; then come the pretty women, and theſe go on to the end of the chapter.

Theſe healths are an admirable contrivance for ruining one's own. The gueſts, after

after gorging themſelves with various foods, fall to ſwilling till they have quite loſt their reaſon. The toaſting of the royal family alone is ſufficient to make a company drunk; nine or ten bumpers is the thing in its preſent ſtate, unleſs the toaſter ſwallows them all down in one glaſs.

All are to drink the healths on an equal footing, without ſo much as a hair's breadth difference in the bumpers; for, at an Engliſh table, it is an indiſpenſable law, that every one are to diſorder themſelves.

Theſe healths give riſe to an infinite number of diſeaſes; they are productive of the gout, the ſtone, and gravel: the jolly Britons make invalids of themſelves in wiſhing health to others.

Some *toaſts*, however, muſt be accounted of ill conſequence; for the health of a certain * perſon is not to be drunk.

Engliſh *toaſts*, inſtead of being ſedentary, are ever on the wing, roving over every part of the world. A general who is abroad, and hundreds of leagues from Great-Britain, makes hundreds drunk here every day; and ſo far from having

* He muſt mean the Pretender; but that toaſt is now at an end.

drunk with theſe people, he knows nothing in the world about them. It is not uncommon that healths are drunk to the dead; and in the news they find that for days, and ſometimes weeks, they have been toaſting a carcaſe.

War has its particular toaſt: *Succeſs to the Britiſh arms* lays many a Briton on the ground; they impair their conſtitution in mending that of the ſtate.

The *toaſts* are not the ſame in every part of London: that of St. James's ſtreet is different from that of Lombard-ſtreet; the precincts of the Exchange never toaſt the royal family, or include them all in one moderate glaſs; it is the quality who diſtinguiſh themſelves in this branch of competition.

The French drink to the perſons preſent; the Engliſh, to the health of the abſent. Whether it be ill-breeding to *toaſt* the fair-ſex in their preſence, I know not; but it is certain, that in England the ladies are withdrawn before their healths come on.

More than one woman is ſo much toaſted, that ſhe may boaſt of having ſeveral times intoxicated the beſt part of the nation: yet this *toaſting* is of no real advantage

advantage to young ladies; for, whilſt glaſſes are breaking to their health, they are left to keep company with themſelves.

I have been told of a young lady at court, who laid her injunctions on all the young nobility of her acquaintance, never to drink her health: and ſhe found herſelf the better for it; ſeveral, who uſed to be *toaſting* her from morning to night at the tavern, now cloſely attended her levee.

With regard to the fair-ſex, there are modeſt and immodeſt toaſts; that is, drinking to all women of virtue, and to all abandoned women: the former are ſo few, that Britiſh brains can go through with them very compoſedly; it is the latter which ſet the company in an uproar.

Though there be a collection of healths which would fill a middle-ſized book, the repetitions are ſo many that a company are ſoon brought to the laſt leaf of their toaſting-book; then, for want of friends, they drink to their enemies, ſince an Engliſhman muſt ever *toaſt* over his cups.

Tradition ſpeaks of a club of bottle-men in Queen Anne's time, who, to ſave the trouble of inventing new healths, uſed to *toaſt* hell: the firſt health was Lucifer;

then all the infernal family and chieftains went round; but theſe *toaſts* likewiſe were ſoon exhauſted, the demons being not ſo numerous as the dead; ſo, to prolong the feſtivity, they added to their toaſts thoſe memorable perſonages, whoſe portion is eternal miſery. This club has already emptied two thouſand ton of wine in honour of popes and cardinals broiling in hell.

It is thought, that, at the commencement of the next century, this laudable ſociety will proceed to *toaſt* the Romiſh prieſts and friars; which, in all likelihood will furniſh bumpers for two or three hundred years; and, ſhould they afterwards admit among their toaſts all the emperors, kings, politicians, miniſters, and ſecretaries of ſtate, who are damned, they may *toaſt* away to the end of the world.

LETTER XX.

The Same, to the Same, at Pekin.

London.

THERE is an animal here of a ſpecies quite unknown in China; it is called a *ſham-gallant*, from its feigning perpetually to be a favourite of the women: not that he troubles himſelf about women's favours; but his buſineſs is to make others believe it.

This ideal gallant puts himſelf to real torture; his brain muſt be continually at work in ſtriking out new devices to keep up his reputation; he muſt affect to be familiar with women whom he does not know, and give innuendos of delights which he never was admitted to taſte: he muſt cough much, affect to have caught cold, thereby giving to underſtand that he ſpent the night with ſome beauty, and left her very early in the morning: he muſt always have about him a dozen of miniature pictures, as ſo many indications of his being the Adonis of the originals: he muſt haunt all the public walks,

otherwiſe

otherwiſe he will ſoon forfeit the character he affects.

He muſt be at the opera at the drawing-up of the curtain, make his appearance at Covent-Garden at the middle of the play, and haſtily come into Drury-Lane houſe at the dropping of the curtain. Theſe are the functions which a ſham-gallant muſt conſtantly paſs through as he values his character; a character, which a Chineſe would think wretchedneſs in the abſtract.

LETTER XXI.

The Same, to the Same, at Pekin.

London.

I Lately paid a viſit to a lady of quality; and an Engliſhman, who was viſiting there like myſelf, aſked her how many children ſhe had. The lady, to my great amazement, anſwered, that ſhe did not keep an account of ſuch particulars, but, if he pleaſed to aſk her chambermaid, ſhe could inform him. Thou mayeſt judge from this, whether the European women mind what paſſes in their houſe,

when they do not know what happens in their bed.

A lady of quality thinks it beneath her to look into the affairs of her houſhold; this care is left to a ſteward; and the buſineſs of the houſe is tranſacted by her huſband, as chief domeſtic, in conjunction with a dozen footmen.

Particular ſocieties are an image of the general ſociety: every private houſe is a ſtate within the ſtate: they are ſmall republics, the aſſemblage of which forms that of the nation.

Nature and religion, in uniting a man and woman by marriage, diſtribute their offices to each; one has his obligations, the other her duties; and a failure on either ſide muſt diſturb the public order, and overthrow the republic.

The Chineſe women are perfectly well acquainted with their conjugal duties, and ſedulouſly act up to them: being by the laws confined within doors, they are always amidſt their domeſtic concerns, which they make their chief ſtudy. This matrimonial morality they know nothing of in Europe; a woman here ſeems to give her hand to a man, with a view of exempting

exempting herſelf from every obligation, and marries only to live the more at large.

LETTER XXII.

The Same, to the Same, at Pekin.

London.

THE European governments do not provide for the people's ſubſiſtence: this great concern, ſo deſerving the attention of the political and civil conſtitution, is left to chance; live who can.

France and England ſwarm with people who may be ſaid to have no exiſtence of their own; they live at ſecond-hand, for their income riſes from the ſuperfluity of others.

I am told there are, at leaſt, 20,000 perſons in Paris and London, who when they riſe in the morning know not where to get a dinner: their exiſtence, which reſts only on one daily meal, is wound up every day like a clock: twenty-four hours is the duration of their life; they are indebted to others for the very air they breathe. Yet ſome kind of ingenuity

ity they muſt have, thus to raiſe contributions on the public for their ſubſiſtence.

The moſt diſtinguiſhed among theſe ephemeriſts are the projectors: they have always a letter-caſe ſtuffed with ſchemes, and though there be a certain profit of ſeveral millions, they will transfer a great part of it to you, only for advancing ſome ſmall ſum. What is very ſtrange in ſuch a bargain is, that they are ſure it will anſwer: they are known to the miniſters, they confer with the great, they have acceſs every where, they want nothing, but money.

The ſecond are the adepts: theſe can make gold, and tranſmute metals; they are acquainted with the darkeſt myſteries of phyſics: all nature lies open to them. Here again the profit is evident; yet for a few ſilver pieces they offer you ingots of gold, as many as you ſhall pleaſe. This claſs, however, are falling into diſrepute, yet are not without their cuſtomers; for, thanks to human folly, the art of making gold has ſtill ſome believers.

But the number of the votaries to the great work is nothing in compariſon of thoſe who follow the little work. The love-brokers in this capital far outſtrip thoſe

thoſe who follow any other myſtery; it is the ſureſt and ſhorteſt cut to make one's fortune. Accordingly numbers of well-bred creditable people chooſe this calling; many, who are now in conſiderable poſts and employments, would have wanted bread, had it not been for their addreſs in coupling. Theſe dextrous perſons muſt be allowed very uſeful in ſociety, otherwiſe vice would be at a ſtand, or have a long way about to go; whereas their intervention brings it immediately to a point.

The third claſs of thoſe whoſe ſubſiſtence is precarious and dependent, are the ſycophants by profeſſion: the great cannot do without theſe; for who would they get to cry up their equipages, their dogs, and their horſes? who would extol their cooks? and, what is more, who would compliment them on their taſte, knowledge, and wit? Baſe abject ſouls, to be thus continually lying! and ſuch wretches are the ſycophants.

Profeſſed gameſters I omit, as forming a claſs by themſelves; and the number of theſe at London, equals that of the ſtars in the firmament.

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LETTER XXIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe, *at* Pekin.

London.

IN Europe vice is in cloſe contact with virtue; in many caſes they appear blended. Here, the worthy people are only thoſe who prudently guard againſt a diſcovery, that they are otherwiſe.

The baronet lately took me to a mixed company, who are all eſteemed very worthy perſons, people of character.

Having ſeated ourſelves, and looked about a while, my companion whiſpered to me, All ſham. You do not ſay ſo! anſwered I: what! that man in black, with ſo ſanctified a look, and who appears to be an eccleſiaſtic; who talks ſo exaltedly of God, and the nothingneſs of ſublunary things; is he a hypocrite?

I do not mean quite ſo much as that, replied the baronet: nay, he has many virtues; the purity of his morals charms thoſe who converſe with him; he is aſſiduous in his functions as a clergyman, and behaves

behaves well as a member of ſociety, but harbours a paſſion for that lady next him, which all the rigour of his morality cannot eradicate.

And that gentleman next but one to him, added I, who has been proving, that he who retains another's property cannot be an honeſt man, is he another impoſtor? No, ſaid he, he is a man of morals, and particularly the moſt rigid caſuiſt, in point of reſtitution, whom I ever knew: he demonſtrates geometrically that there is no being virtuous with a diſpoſition to defraud another of his property. I never heard any thing ſtronger than his reaſonings upon this head. But he himſelf moſt unjuſtly retains a very conſiderable truſt committed to him ſome years ſince, whilſt the true proprietor is ſtraitened: by this he is enabled to keep his equipage, and come here in full caſe, to make a parade of his elocution and probity, againſt the horrid crime of keeping what does not belong to us.

And that third gentleman, continued I, who has juſt been ſo keen on the uſurers, is it all mere talk?—He is not deſtitute of morality, and generally exerts it in inveighing

veighing againſt lending on intereſt with a ſecurity. On this topic, beſides the goſpel, he introduces authorities from Pagans, among whom ſuch loans were forbidden under great penalties: he evinces, beyond denial, that, be the caſe what it will, it is utterly inconſiſtent with honour and conſcience to take ſix *per cent.* it is indeed what he never does, for he has, at this very time, in his houſe, pledges to the amount of ten thouſand pounds at twenty-five *per cent.* And that middle-aged lady, oppoſite that conſcientious gentleman, and ſo modeſtly dreſſed, with down-caſt eyes, and ever talking of God, is not her practice of a piece? Why, anſwered the baronet, to be ſure the flame of divine love burns in her very ſtrongly; ſhe is full of ejaculations and devout breathings, and never miſſes going to church four times a day; only it is to be wiſhed that ſhe did not always chuſe thoſe times when it is moſt frequented, that her devotion were actuated purely by divine motives, and that in her Chriſtian charity ſhe would be leſs choleric and imperious in her houſe. I would have her devotion not to be a perpetual plague to all about her, and that, as ſhe ſets up for ſuch a fervent love

love of God, ſhe would have ſome little affection for her huſband and children, with a ſpark of fellow-feeling for her ſervants.

And that lady behind her, who was ſaying to the gentleman ſtanding on one ſide of her chair, that ſhe cannot abide a man ſhould look her in the face, is that no more than grimace? No, ſhe is really inconceivably nice in love-affairs: I dare ſay ſhe would tear that man's eyes out, who ſhould tell her to her face that he loves her: ſhe may in ſuch articles be ſaid to have a ſtrength of mind above her ſex; yet that eccleſiaſtical Adonis over-againſt her has kindled a foible in her breaſt, which all her affected modeſty, or more ſolid virtue, is not able to ſuppreſs.

You obſerve the other next her, who has ſo glibly exerciſed her tongue againſt the luxury, prodigality, and enormous expences of the preſent times, as an obſtruction to the progreſs of virtue, education in general being cramped by exceſs in other diſburſements: does ſhe practiſe as ſhe preaches? Yes, anſwered he, ſhe is a very regular woman, and underſtands good management: ſhe is ſaid to have even read Ariſtotle's Oeconomics, purely

purely to improve herſelf in domeſtic qualifications. No luxury or profuſeneſs is ſeen where ſhe has any hand, and great are her ſavings to her huſband: but then what can be ſaid for the much greater ſums which ſhe hazards at play? It is not long ſince, in one night only, ſhe loſt as much money as would defray the education of three of her children, and portion her eldeſt daughter, who now, very probably, muſt go without a huſband.

Thus it is, replied the baronet, that, among us, they who aim at diſtinguiſhing themſelves from others by ſolid qualities, acquire the wiſhed-for reputation. Sir, ſaid I, your virtue is ſo near a-kin to vice, that an immoral Chineſe is on a footing with a virtuous European.

Such villainies, covered with the veil of religion, or prudential regards, are, in my opinion, the more dangerous. I aver, that, in ſound morality, bare-faced guilt is leſs criminal; for its bare-facedneſs, being ever diſguſtful and offenſive, is the cauſe of its being ſhunned; whereas the gauze covering is of an attractive nature.

LETTER XXIV.

The Mandarin Ni-ou-ran, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

THE dominions of the king of Portugal are immenſe; his ſovereignty extends to every part of the globe; ſo that he may be ſaid to reign all over the univerſe. The Romans, who conquered all the nations of the earth, did not carry their empire ſo far. Yet this monarch, with all his greatneſs, is ſo diminutive, as ſcarce to be perceived in Europe. The continent hardly knows there is any ſuch monarchy, its ſubjects being ſo very few.

Portugal is ſo bare of people, that the village where we make our porcelaine has more inhabitants.

This depopulation is not owing to any natural diſadvantage: perhaps there is not a country better adapted for the propagation of the human ſpecies, than Portugal; a fine ſerene air, with a climate totally free from thoſe diſtemperatures and irregularities which cramp nature in its products:

products: it is in the political ſyſtem, or the government, that the fault lies. Agrarian laws, duly executed, are wanting; every one does with his lands as he pleaſes: the whole monarchy may be left to lie fallow, without a word to be ſaid to the owners: now, as I have proved to thee elſewhere, agriculture and population go hand in hand.

You do not ſee a farmer or huſbandman throughout the whole kingdom: ſowing and reaping are things quite unknown here.

This kingdom's harveſt is made in the new world, and brought every year in ſpecie to Liſbon in leathern bags. This is the commodity which furniſhes it with all other commodities.

This one circumſtance ſhews thee, that Portugal is continually in jeopardy; for, in caſe of a bad harveſt in thoſe two or three nations which ſupply it with corn, it muſt ſtarve; people who deal in proviſions ſelling only the ſurplus of home-conſumption.

Natural neceſſaries, as the materials of food and apparel, ſhould always be cultivated at home; and as to the requiſites of oſtentation and luxury, if they are brought from

from abroad, it is not perhaps ſo muc
amiſs. It is amazing, that people wh
talk ſo much of their politics and wi
regulations, ſhould never have thought
ſecuring the main chance by agricultur
and graſiery, but, amidſt ſo many exam
ples, neglect the very firſt principles
civil government.

LETTER XXV.

The Mandarin Cham-pi-pi, *to the Manda-rin* Cotao-yu-ſe, *at* Pekin.

London.

THE following came to me by th
penny poſt. No very importan
diſpatches are to be expected from
courier who values his labour ſo very low
and I do not ſend thee this as any grea
matter.

I ſuppoſe it a critique on the Engliſ
theatre, as calling in every thing that ca
be thought of to expoſe it in every light
morals, elegance, propriety, and manage
ment.

" Mr

" Mr. CHINESE,

" I T ſeems you have no public theatre " at Pekin, and inſtead of plays only " rhapſodies, and theſe acted in private " houſes, by a parcel of buffoons, as they " are ſent for. The want of ſuch an in- " ſtitution little agrees with the idea en- " tertained of your nation, as one of the " moſt ingenious and beſt policed in the " world.

" It is plays alone that diſtinguiſh " civiliſed nations from thoſe which " are otherwiſe. The ſavages are ſuch, " only becauſe they have no theatres; " and even we Engliſhmen, ourſelves, " were it not for Covent-Garden and " Drury-Lane houſes, ſhould be con- " founded with barbarians. Indeed, how " ſhould a nation have morals and man- " ners without a ſchool for teaching them? " Religion, it is plain, can effect no ſuch " improvement; for people of ſenſe have " long ſince left off going to church, " whereas they ſcarce miſs a night at the " play.

" The method then, that you ſhould " obſerve in founding a dramatic theatre " at Pekin, is this: You are firſt to make " choice of a large piece of ground, and

" there build a ſpacious lofty ſaloon,
" where three or four thouſand ſpectators
" may ſit at eaſe; for there are always
" more people at a theatre than at church;
" and it has been obſerved, that the worſt
" play draws more company than the beſt
" ſermon.

" Round the inſide of this ſaloon you are
" to run ſeveral rows of ſeparate boxes,
" that the young ladies and gentlemen
" may act together ſeveral litttle dumb
" ſcenes, whilſt the play is going forwards.

" Over theſe rows you will likewiſe
" build a gallery; the ſucceſs of plays
" depending very much on the taſte of
" thoſe judicious perſons who generally
" fill that place.

" At the farther end of this ſaloon you
" are to build the ſtage, which ſhould be
" about five feet and a half high from
" the ground. On the flooring of this
" ſtage are to be openings, that, on occa-
" ſion, ghoſts may riſe, and hell itſelf
" make its appearance. The cieling to
" repreſent an open ſky, that the Gods
" may come down without obſtruction;
" the deſcent of a Deity in all his attri-
" butes being found to have a very good
" effect on the audience.

" Be

" Be ſure to hang ſix large luſtres
" over the ſtage, that the actors may
" ſee to ſpeak; for day-light muſt never
" be ſeen in a theatre. One ray from
" the ſun would ſpoil the beſt play; for
" plays, to be repreſented truly, muſt be
" acted in a falſe light.

" Behind the ſtage you are to provide
" large warehouſes for the theatrical uten-
" ſils and equipages, particularly one
" which may contain a ſcene or two of
" clouds, and as many ſets of ſkies, clou-
" dy and ſerene, to ſerve occaſionally.

" Next to this you muſt have another,
" for the ſun and moon, and ſome con-
" ſtellations: theſe ſtars being of linen, it
" will behove you to take care that the
" moths do not get into the ſun, and the
" rats not gnaw the moon to pieces.

" Having thus ſecured the firmament,
" your next care muſt be about the ele-
" ments.

" The princes introduced on the ſtage,
" generally coming from the Eaſt or
" Weſt Indies, it will be neceſſary to
" have a paſte-board ſea, which is to be
" kept within a long entry, or paſſage,
" and never to be undammed but at the
" proper moment.

" You will alſo want ſome rivers, other-
" wiſe the principal perſonages will be at
" a loſs: the theatrical country being
" very much interſected, you cannot do
" without rivers: however, this you may
" be eaſy about; for, the waves being
" of boards, your carpenter will pro-
" vide rivers.

" Another requiſite piece of furniture
" is bridges, as otherwiſe the actors would
" be on one ſide the water, and the au-
" dience on the other.

" Beſides the ſea and rivers, you muſt
" alſo have ſome ſhipping; elſe how will
" you land the foreign potentates on the
" ſtage?

" You would otherwiſe be under a ne-
" ceſſity of bringing them in calaſhes, or
" on camels; but what ſpectator do you
" think will wait a year at leaſt for their
" coming?

" On the landing a principal per-
" ſonage, immediately drop anchor, that
" the play may not be wrecked at the
" very harbour's mouth.

" You muſt provide half a dozen gilt
" yachts, to ſeize thoſe princeſſes whoſe
" virtue would not allow them to gra-
" tify a lover on the ſtage, but will

" not

" not be ſo ſcrupulous when carried off
" to the other ſide of the water.

" You muſt provide a cloſe, which
" will hold a ſcore of palaces, gardens,
" avenues, immenſe heaths, and plains,
" mountains, and large foreſts of oak and
" pines; but herein be ſure not to exceed
" the extent of a thouſand leagues.

" You cannot well be without bar-
" racks for the dramatical red-coats, one
" wing for the foot, and another for the
" horſe.

" An arſenal will likewiſe be neceſſary,
" and it muſt be well ſtored with offen-
" ſive and defenſive arms, from batter-
" ing-cannon and broad-ſwords to a poc-
" ket-piſtol and a poniard.

" Directly behind the theatre muſt be
" two cloſets for the inſtruments of death;
" one to hold the veſſels, cups and goblets,
" for poiſoning thoſe perſons who are to
" die without any loſs of blood.

" Between theſe two cloſets leave a
" wide ſpace for gibbets, racks, and pillo-
" ries; for in a well-policed theatre there
" muſt be an execution twice a week.

" Behind all theſe warehouſes you muſt
" have a burial-place for the unfortunate
" heroes of the drama: here you muſt

" not ſpare for ground, as in high tra-
" gedy the ſword or poiſon carries off
" every year at leaſt three hundred empe-
" rors, as many potentates, two hundred
" queens, and above one hundred confi-
" dents, excluſive of thoſe great perſona-
" ges whoſe happineſs it is to die a na-
" tural death.

" Having completed your theatre and
" warehouſes, you proceed to form your
" company: herein tragedy muſt be your
" firſt care; for you muſt begin by ſetting
" your audience a weeping, before you
" make them laugh.

" Chooſe for you tragic actors perſons
" of a ſolemn countenance, and whoſe diſ-
" mal aſpect may cauſe a general mourn-
" ing in the houſe.

" Your capital actor ſhould have a
" thundering voice; no matter for his
" ſtature, if he does but make a noiſe:
" for tragedy is a work of the lungs; its
" perfection conſiſts in mouthing and bel-
" lowing, and throwing oneſelf into
" ſtrange poſtures, raving like a demoniac.

" Your prime actreſs, to excel, muſt
" be like a fury: ſhe ſhould lay aſide all de-
" cency, and forget her ſex, that ſhe may
" give herſelf up to deſpair and rage with

" the

" the greater power: could ſhe be
" brought to foam a little in her fits of
" paſſion and revenge, it would not be
" amiſs.

" As to tragical ſubjects, be mindful to
" make choice of the moſt extravagant
" and wonderful; and be ſure never to
" keep to nature: it is too plain and
" uniform to ſtrike the ſenſes: it makes
" a London audience yawn, and proba-
" bly would lull your Pekin gentry to
" ſleep.

" But, in caſe you are in want of ge-
" niuſes for writing tragedies, we will
" ſend you models, and theſe you need
" only fill up: we ourſelves do the like
" with our neighbours the French.

" Be particularly mindful that your he-
" roes, when on the ſtage, ſpeak diffe-
" rently from common men. Firſt, they
" muſt modulate their voice into a kind
" of ſinging, in the dramatical phraſeo-
" logy called declaiming. Secondly, let
" their expreſſions be ſtrong, glowing,
" ſonorous, and turgid; and all in rhime,
" or at leaſt in metre.

" To your beſt tragedies tag wretched
" farces; for, by making your audience
" cry three hours ſucceſſively every day,

" the fibres of their phizzes would be-
" come ſo contracted and rigid, that the
" beſt comedies ever written would not
" afterwards be able to bring them to a
" laugh.

" In the habits of your actors be as
" whimſical and groteſque as you poſſi-
" bly can; ridiculouſneſs is abſolutely
" neceſſary to revive the nodding audi-
" ence: eſpecially let there be a great
" extravagancy in the *minutiæ* of the ha-
" biliments and equipage.

" For inſtance, an Indian emperor's
" whiſkers ſhould hang down to his
" breaſt; let the diameter of his um-
" brella not be leſs than eight yards, and
" his chariot fill the whole ſtage.

" When you bring a king on the ſtage,
" crowd it with guards. A prince, who
" ſhould come and relate his misfortunes
" without a ſcore of blackguards at his
" heels, with long ſticks in their hands,
" painted like ſpikes, would make little
" or no impreſſion on the audience.

" Let me not forget to tell you that
" you muſt provide magicians: the wea-
" ther being uſually the ſame on the ſtage
" in all ſeaſons, without them there can
" be no rain or hail; and ſometimes a

" play

" play would be damned, were it not for
" a tempeſt.

" If your actors have not a voice to
" ſtir the company, call in thunder:
" thunder indeed does not draw tears,
" but it frightens; and whatever agitates
" the ſenſes belongs to tragedy.

" Beſides magicians, you muſt have
" phantoms or ghoſts; for to ſtrike and
" affect is but half the buſineſs; you
" muſt endeavour to terrify likewiſe: pro-
" vide bloody ſhirts for your ghoſts, and
" powder or white paint to make them
" look as pale as death. They are not
" to ſtay long on the ſtage; the effect
" they are to produce, muſt be, as it were,
" inſtantaneous and curſory: however, oc-
" caſion ſo requiring, let them ſpeak; for,
" if the appearance of a phantom terrifies,
" much more the ſpeaking.

" Do not forget ghoſts; there is no
" doing without them: a tragedy without
" a ghoſt is like a body without a ſoul.

" If you can alſo find out perſons fit
" to practiſe charms, it will be a great
" point: there is always ſome neceſſity
" for theſe in a tragedy, were it only to
" prevent laſſitude of mind, and to be-
" guile the ſpectator.

" If, after all, the audience ſit with " dry eyes, draw up your luſtres higher, " and introduce a night-ſcene: this can- " not fail; for being without light al- " ways inclines one to be melancholy.

" Beſides putting the audience in the " dark, their pity is alſo to be excited.

" An unfortunate king, but ſtill poſ- " ſeſſed of his kingdom, is looked on " with coldneſs and indifference. The " rules of proper tragedy require, that he " ſhould be ſtripped of his dominions, " be forced to fly his country, without " any of the attributes of royalty; and, " to deepen the diſtreſs, it would not " be amiſs were he to appear quite naked, " or in his ſhirt.

" When an unhappy princeſs comes " on the ſtage to bewail her misfortunes, " it might do very well if ſhe had two " or three little children about her: " and, what could not fail of producing " an admirable effect, let one of them be " taught ſome little part, in which he " ſhould ſay, in a whimpering tone, that " he has eaten nothing theſe three days.

" To raiſe ſympathy to its higheſt " pitch, contrive, at the farther end of " the theatre, a priſon or dungeon, where

" one

" one of your royal or heroic actors is
" to appear fettered: you cannot conceive
" how much an audience is affected by
" the rattling of a long iron chain.

" But terror is not the ſole end of tra-
" gedy; it ſhould likewiſe excite courage;
" and this cannot be better done than by
" frequently fighting battles on the ſtage;
" and then be ſure to let it be well ſtrewed
" with ſlain.

" The laſt act of the play, which
" ſhould ſet every body a crying like
" a whipped ſchool-boy, muſt of courſe
" be the moſt tender and pathetic. This
" cannot be better done than by erecting
" a large ſcaffold on the ſtage, and hang-
" ing it with velvet, as I ſuppoſe it is not
" dear in China; for a ſcaffold and black
" velvet immediately draw floods of tears:
" and, if you heighten this circumſtance
" by bringing in an executioner, it will
" throw the audience into an agony.

" But that the cataſtrophe of the tra-
" gedy may be as tragical as poſſible, or-
" der it ſo, that all the actors come on
" the ſtage, and, in the two laſt ſcenes,
" ſucceſſively kill one another. Empe-
" rors, kings, princes, heroes, confidents,
" guards, &c. they muſt all fall; ſpare

" not

" not the very candle-ſnuffer, that, at " the end of the play, the lights burning " dim, moſt of the ſpectators may quar- " rel and butcher one another as they go " out."

LETTER XXVI.

The Same, to the Same, at Pekin.

London.

I Have had a ſecond attack on the ſtage ſent me, which, to complete the former, I here tranſmit you.

" Mr. CHINESE,

" Concerning your erecting a theatre " at Pekin I have only mentioned tra- " gedy; but, beſides entertaining the " public with the dead, the living muſt " alſo be brought on the ſtage; and you " will find much leſs difficulty in forming " your comic eſtabliſhment than the tra- " gic: you may eaſily pick up a com- " pany which ſhall make the audience " laugh.

" Provide a jeſter, a fop, a lover, a " lawyer, a uſurer, a footman, a miſtreſs,

" a go-

" a go-between, a notary, a prieſt, &c.
" and, if theſe actors do but all agree
" to murder their parts, in which they
" will want but little inſtruction, your co-
" medies will always have a crouded houſe.

" As to the ſubjects, it is not at all ne-
" ceſſary to obſerve any method in the
" conduct of them, as was formerly the
" way; or, rather fill your plays with
" little unconnected ſcenes.

" Do not put your audience to the
" trouble of reflecting, but divert them
" ſo that they may hear out a whole co-
" medy, from the beginning till the end,
" without being obliged to make the leaſt
" uſe of their underſtanding.

" There is no need that the actor ex-
" preſs himſelf on the ſtage in the way
" of the world; the ſtage is not to be
" in the model of real converſation; that
" would be too natural: rather make uſe
" of big bombaſtic words, and eſpecially
" of *antitheſes*.

" A languid play ſhould be enlivened
" with the ſcene of a drunkard; and he
" is to diſtort his face, like one poſſeſſed:
" a vaſt deal of morality lies in this;
" and, as a ſketch of ſublime comedy,
" if his grimaces have no effect, lay him

" aſleep

" aſleep in an eaſy chair: this never fails
" to keep the audience awake, eſpecially
" if he ſnores harmoniouſly. Should the
" ſot meet with a cold reception, replace
" him with a publican: and, if he does
" not ſet the audience a laughing, bring
" in a gang of thieves, or highwaymen.
" There is no conceiving how ſuch ſcenes
" are liked by perſons of taſte, and eſpe-
" cially how very inſtructive they are;
" for young people, whom example ex-
" cites to love the bottle, are put on a
" reformation by theſe repreſentations of
" drunkenneſs: and a farther relief to
" the play would be to introduce a
" bawdy-houſe.

" Some priſon-intrigues would not be
" amiſs, eſpecially if you could give a
" natural exhibition of all the abomina-
" tions carried on in thoſe places.

" But, when you are for ſomething ſtill
" more ſtriking, ſet your actors together
" by the ears; for, though killing be
" not allowed of by the rules of comedy,
" there may be as much knocking down
" as the author pleaſes. However, it is
" of no ſmall importance to pitch on pro-
" per perſons to be knocked down: this

" is the very criterion of a dramatic au-
" thor's diſcernment.

" For inſtance, if you could procure a
" French fop, and rub him down tho-
" roughly with an oaken towel, ſuch a
" play, you may be ſure, would have a
" long run; not to mention how much
" it would improve the nation's morals.

" Avoid truth and nature in your re-
" preſentations, as much as poſſible: if
" the firſt managers of the theatre ever
" kept cloſe to thoſe rules, it was owing
" to their want of taſte and genius; the
" times likewiſe were rude and ſimple.

" The more ingenious moderns have
" ſtruck into a different method, ſpright-
" lineſs and wit; ſo that at preſent a ſingle
" play requires as much wit, as would
" formerly have made fifty. What if
" there was more good ſenſe in one an-
" tient play than in fifty modern, wit
" muſt certainly be the thing, for it is
" that alone which raiſes a clap, and eſta-
" bliſhes an author's reputation.

" Be very careful to diſfigure whatever
" vices you bring upon the ſtage. For
" inſtance, if he be a miſer, a gameſter, a
" liar, a miſanthrope, a bigot, exaggerate all

" theſe characters, ſo as nothing of them
" may be known.

" Let your comedy exhibit the world
" in its moſt nauſeous and deteſtable
" ſcenes; a copy ſhould, by all means,
" repreſent the whole of the original.

" Charge your pieces as much as you
" can; blend two or three intrigues toge-
" ther at once, and eſpecially without
" relation or connection; ſee that they
" be all confuſion and obſcurity; and
" leave the ſpectator to find them out.

" But to inſure the ſucceſs of all your
" comedies, you muſt have a footman,
" with ſome droll name or other; he
" muſt be an arch fellow, and the chief
" character of the piece. He is to ſe-
" duce women for his maſter, procure
" him money, marry him, put him in a
" way of contracting debts; he muſt have
" a keen wit, never be at a loſs for ex-
" pedients; in a word, he muſt be ſuch
" a footman as never was known.

" Inquire into the characters of perſons
" of eminence; bring them on the ſtage
" in ſuch a ſemblance that there can be
" no miſtake in them, and thus expoſe
" them to the laughter of the town: as
" for any virtues they have, no matter;

" your

" your buſineſs is to pick out their faults,
" and diſplay them in a ridiculous light.

" You are not always to keep to world-
" ly affairs; ſometimes religion muſt be a
" part of your drama, eſpecially its mini-
" ſters: and a mock ſermon, by way
" of entertainment, will not fail of plea-
" ſing, eſpecially the upper regions.

" Exhibit heaven in a ridiculous light:
" then a comedy, however defective in
" other points, will be ſure to take; for
" the world is full of people who are
" never more delighted than when God
" and his ſaints are made a jeſt of. Eſpe-
" cially, mind not to omit the ceremo-
" nies of religion, proceſſions, funerals, &c.

" Should the audience be ſo dull as
" not to laugh at a mockery of religion,
" try the law: this is an inexhauſtible
" ſubject; and you need only expoſe it in
" the perſons of its iniquitous practi-
" tioners.

" Away with all ſcruples about bring-
" ing on the ſtage the moſt libidinous
" and immoral ſubjects. If the ſpectators
" are pleaſed with ſuch enormities, ſo
" much the worſe for them. After all,
" it is their own fault that ſuch portrai-
" tures make them vicious. Your mean-

" ing

" ing is to amend them; and, in theatri-
" cal morality, intention is every thing.
" On this principle, you need not be
" qualmiſh about bringing a girl in an
" indecent poſture on the ſtage: nay,
" you may have a bed ſet up there, and,
" after undreſſing herſelf, ſhe may lie
" down, waiting her wiſhed-for lover;
" or, if you will heighten the ſcene, bring
" the lover in, let him throw off his
" clothes, and go to bed to her. You
" may indeed contrive ſome little incident
" for drawing the curtains, that the ſpec-
" tator may not ſee the whole tranſaction,
" but only know that it is going on be-
" hind the ſcenes.
" That debauchery may appear the
" more hateful, do not forget kiſſes; they
" are eſſentially neceſſary on the ſtage,
" to anſwer that noble end: but that this
" morality may ſtrike deeper, the actor,
" in embracing a woman, muſt fix his
" mouth on hers, and vibrating one ano-
" ther in this poſture, make the kiſs laſt
" three minutes; the time limited, by the
" rules of the drama, for a theatrical kiſs.
" This vice is certainly to be exploded;
" and how can kiſſes be better exploded
" than by kiſſing?

" When

" When you perceive that kiſſes do
" not ſufficiently affect the audience, al-
" low your actors certain freedoms. For
" inſtance, if a woman be refractory, and
" will not quietly comply with her lover's
" deſires, though ſhe is not to be quite
" raviſhed on the ſtage, as ſomething
" indecent, let her be forcibly ſeized
" and carried off behind the ſcenes. Take
" care that her cries, during the rape,
" may be heard by all the houſe; and
" theſe are gradually to abate, like thoſe of
" a woman growing faint with ſtruggling
" till ſhe is quite ſpent, and, at length,
" yielding. Your actor is to remain a quar-
" ter of an hour behind the ſcenes with
" his charmer, then appear again with a
" triumphant ſtrut, to ſee what impreſ-
" ſion this lively exhibition has made
" on the modeſt young ladies, who fre-
" quent the play-houſe to learn virtue.

" As to expreſſions, the moſt obſcene
" will not be amiſs; nay, they will in-
" ſpire the greater horror for that kind of
" guilt: foul names are likewiſe uſed
" with good effect; *ſon of a whore*, *ſtrum-
" pet*, *ugly dog*, are excellent for giving a
" ſtrict purity to the mind, and modeſ-
" ty to converſation, which is a great

" prepa-

" preparative for diſpoſing the heart to
" virtue.

" Be ſure to have ſome political come-
" dies in ridicule of the government, and
" for reviling neighbouring nations; for
" theſe pieces are found greatly to amend
" a people's morals. Herein you may
" make a footman ſpeak like a miniſter
" of ſtate, and a miniſter of ſtate like
" an idiot. Foreigners may perhaps
" ſtare at ſuch impropriety; but an Eng-
" liſh ſpectator ſees clearly into the myſ-
" tery, and knows the author's drift.

" Your actors muſt not only know how
" to ſpeak, but likewiſe have a ſmatch
" of ſinging; for, where a piece tires,
" the audience are to be revived with
" quaverings. The moral of the ſong
" need not ſuit that of the play, as, if
" the play be cenſorious, and its ſcope to
" ſet the heart againſt illicit love, the
" verſe muſt be ſoft and voluptuous:
" this, in the muſical dialect, is called the
" ſtage counterpoint.

" No comedy without a marriage, and
" it muſt always conclude the piece;
" otherwiſe you commit an unpardonable
" fault, marriage being a principal part of
" ſterling comedy; and what indeed is

" a

" a fitter ſubject for laughter than ma-
" trimony? but it is to be hoped, that
" in time, by the growing improvements
" in the morality of the ſtage, it will be
" utterly exploded, and, inſtead of that
" ſervile yoke, the freedom of concubi-
" nage will come into vogue.

" Dancers you cannot be without;
" they give a bad play a lift, and animate
" the audience partly to imitate them:
" but take care that your chief dancers
" be none of the figuring claſs. Avoid,
" as much as poſſible, all ballets of ſe-
" rious tenderneſs, and ſolemn elegancy;
" for your fine dancing vitiates the taſte.
" Only be very mindful, that your dan-
" cers ſkip and caper luſtily; and being
" uſed to your manner, it will be beſt to
" keep them till they lame themſelves,
" or break their neck.

" Beſides your tragic and comic actors,
" a company of mutes muſt be got for act-
" ing pantomimes.

" Theſe performances muſt abound in
" wit, and be conducted with delicate
" invention, and all to illuſtrate the
" pranks of a wretched buffoon, called *Har-*
" *lequin*, who is courting a ſuitable per-
" ſonage, named *Columbine*. Thus fur-
" niſhed

" niſhed with every dramatic implement,
" you may attain the very ſummit of
" dramatic glory, and act Genius * itſelf
" in perſon."

LETTER XXVII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

THIS kingdom is even above Moſt Chriſtian; it is called *Moſt Faithful*: the head of the Chriſtian religion, however, begins to look on it as tainted with hereſy, the court of Rome having ſeveral articles of heavy complaint againſt it. The firſt is for having, as it were, made a parody of the farce of the Holy See; as what thou wouldſt little think, Liſbon, at this preſent time, has a pope, cardinals, *monſignori*, and the whole train of the ſacred chapter.

The king of Portugal confers the triple crown, *in partibus*, on one of his mandarins; and makes cardinals, who are ſtiled princes of the church; a nomination to which St.

* The Engliſh have a pantomime ſo called.

St. Peter's ſucceſſor claims an excluſive right.

A ſecond injury is, the late ſeiſing of one of his miniſters, or nuntios, and forcibly carrying him out of the kingdom by a party of ſoldiers: an unprecedented act, and God knows where it may end; for, if once the concerns of Rome fall into military hands, it is over with the holy ſee.

LETTER XXVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

SOME months ago was executed, one of the chief miniſters of the Britiſh crown. The populace, for it was they who tried him, condemned him to be put to death in effigy. I here ſend you the repreſentation of his execution, with his carcaſs hanging at the gallows.

The cauſe of this ſevere ſentence was written in large characters on a paper at his breaſt; *For injuring the freedom and honour of the Britiſh nation.*

Near

Near the gibbet, where the right honourable malefactor hung, was placed the *Magna Charta* of England, which has caused many such executions.

But, for the sake of transmitting to posterity a signal warning to bad ministers, he has been raised from the dead, and hanged again, in all the blazonry of his rank. At this second execution he was hanged with the king's death-warrant covering his star, and the devil being hangman: all the court were present, and appeared very much affected with this minister's ignominious catastrophe.

Very probably this will not be the last exhibition of him: before he dies he may undergo half a dozen hangings more. I have heard of another English minister of state, who was burnt again and again whilst living, and at last died of a cold.

Restless, audacious, and turbulent, as these people are, the government, however, has a great advantage on its side; for it is only letting them make prints, and hiss at eminent placemen, and they will submit to the heaviest imposts. A government, which will but wink at the ebullitions

tions of their ſpleen, may tax their very ſkins.

LETTER XXIX.

The Same to the Same, at Pekin.

London.

THE merchants of the city of London, who at firſt exclaimed vehemently againſt the peace, went ſome days ago to compliment the king.

" SIR,

" WE, your majeſty's moſt faithful ſubjects, the merchants of the city of London, as in duty bound, and filled with reſpect and affection for your royal perſon, come with our humble thanks to your majeſty for that conſtant protection we always enjoyed from the throne during the war, and for your paternal care in giving us peace, *&c. &c. &c.*

" We have had the ſatisfaction to ſee a war founded on juſtice and neceſſity, and carried on with vigour and glory, at length terminated to the benefit of the nation."

This harangue is the very reverſe to what is ſaid on the Exchange, and is openly contradicted by the unanimous voice of the public on the eaſt ſide of Temple-Bar.

They, who are againſt the peace, aver that this complimenting company was no more than the tail of the merchants without a head, and that all the proceedings of a body without a chief are accounted void and of no effect.

The lord-mayor, who is the head of the mercantile ſociety, very prudently was ſick that day; for having, as is ſaid, ſworn that he would never approve of giving back all the important conqueſts, he thus avoided forſwearing himſelf.

This congratulation, however, tho' it came ſomething late, and, as it were, by ſtealth, has given ſome countenance to the court ſyſtem, which began to look very blank: ſo little a matter ſuffices here for ſtrengthening one party and weakening the other, that a meeting of ſome merchants at a tavern, and their proceeding from thence to wait on the king, will turn the ſcale.

LET-

LETTER XXX.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

PORTUGAL was growing opulent and powerful, when it happened to find a vaſt treaſure in America, which totally ruined it. The Portugueſe ſent black men into the new world, who fell to digging the ground, and every year remitted very conſiderable ſums. Nothing could be thought of better adapted to empoveriſh their employers.

Gold and ſilver being but ſigns of value, the more theſe increaſe, the more of them is required to procure what they repreſent.

About two hundred years ago one might purchaſe, for an ounce of gold, what now will coſt twenty-two ounces. The cauſe of this is, there being two and twenty times more of that metal than there was in thoſe days.

If the Portugueſe mines may be ſuppoſed to yield, in two centuries, the ſame

quantity of gold as they have hitherto, forty four ounces will then purchaſe no more than what four hundred years ago might have been purchaſed for one ounce; and ſhould Portugal double the working of its mines, and the produce be anſwerable, the ſooner will it be ruined.

One might eaſily predict the overthrow of this monarchy, and form an exact computation in what century it will be utterly undone; that is, in what century an exuberance of riches will reduce it to extreme poverty.

LETTER XXXI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

SINCE the laſt war, moſt of king George's ſubjects are ſo far mangled and mutilated, that many of them are reduced to half their body.

I was lately in company with eight Britiſh officers, juſt come from Germany, who, all together, had but four eyes, five arms and three legs: ſo that to make them

them whole men they wanted twelve eyes, eleven arms, one hundred and ten fingers and toes, thirteen feet, and as many calves of legs.

Go where you will, you meet with crutches.

Thou wilt be apt to think that these Britons must be not a little chagrined at such mutilations: so far from it, that they account it matter of glory. Most of these hardy invalids are so proud of being thus dismembered, that they would rather chuse to remain *in statu quo* than be unnoticed, as they were before the war, with all their limbs about them. Their mutilation gives them an existence which they had not when whole and entire.

Many a military gentleman, who, before the war, was not minded, being without any other merit than two feet and two hands, is now taken notice of, because he has the honour to have an artificial arm, or a wooden leg.

Other men die all at once; the military men, piece-meal: some are interred six or seven times before their conclusive burial.

LETTER XXXII.

The Same, to the Same, at Pekin.

London.

BESIDES the multitude of vices in European companies, they ſwarm with faults. Now the difference between the former and the latter is, that faults diſturb the order of ſociety, whereas vices make it quite inſupportable.

Men and women are all ſtamped with ſome flaw or defect, as familiar to them as their very name, and by which they might be diſtinguiſhed. Every individual, if I may be allowed the expreſſion, wears the livery of ſome ridicule or other.

In Aſia the permanency of cuſtoms, and the confinement of women, cauſe an uniformity of manners and behaviour; ſo that both virtues and vices are general. In one ſingle man you ſee a whole people; whereas, in European nations, there are as many imperfections as perſons, and as many perſons as faults.

Some

Some days ago, the Baronet introduced me into a large company of both ſexes; and having ſeated ourſelves in a corner of the apartment, I began my uſual queſtions.

Who is that young Engliſhman ſtanding next to the miſtreſs of the houſe? That, anſwered he, is a blab; a character originally French, but begins to be naturaliſed in our iſland. His chief aim, in obtaining favours from women, is only to proclaim his triumphs. He would not give a ruſh to enjoy the fineſt woman in the world, could he not entertain the public with the narrative of his amours.

Who is that perpetual talker next him? He is a mere talker—another character imitated from a Paris original. He has a complete aſſortment of ſmall-talk, with which he feaſts his hearers: he gives regularly audiences at ſome coffee-houſes, and never fails being ſurrounded with gaping admirers. He uſually ſets out with an account of his laſt night's dream, adding a profound interpretation of it: he next proceeds to the weather, which he accompanies with obſervations on the unſettledneſs of the

ſeaſons; then enters on the grand concern of the play-bills for the day; gives an analyſis of the play, with the hiſtory of the actors and actreſſes who are to perform the principal parts. If, unfortunately for the company, he was at the opera the night before, that is a fund for four hours loquacity: the dreſs of every gentleman and lady whom he knew, is particularly deſcribed; beſides genealogical and critical digreſſions.

Pray tell me who is he yonder, ſo liberal of his bowing and ſmiling at every body? He, anſwered the Baronet, is a flatterer, and pliant as a withy; an Iriſh character, the father of which was Poverty, and the mother Indigence; but now ſo thoroughly naturaliſed in England, that one would think it to be of Engliſh growth. This man, inſtead of having a will of his own, is turned and winded by that of others. On any one, whom he hears praiſed, he beſtows his commendations: if one of the company ſays that a woman is pretty, he adds, She is really adorable; but, ſhould one of a different mind ſay, I ſee no beauty in her, he immediately owns ſhe is an antidote to deſire. He is ever ready to do what one would have him; either to ſtay in town,

town, or go into the country. Be it Rome, Paris, or Conſtantinople, he will go with you wherever you will; or live with you in a lonely houſe on a waſte: it is all alike to him, only ſpeak the word.

And that other on his right hand, note his modulations and geſtures: he is a fine ſpeaker, which is near a-kin to a mere babler. From the volubility of his tongue he had been conſidered as of French extraction, but he has proved himſelf of Engliſh lineage; and that, for many ages paſt, none of his family were ever tongue-tied. Some ſay this character is a copy of the parliamentary debates. This creature is ſpending himſelf all the day long in words. On hearing a fact related, Excuſe me, ſays he, interrupting the perſons, you are miſtaken; it was otherwiſe; you omit an eſſential circumſtance:—and hereupon he falls to repeating all that has been ſaid, with the ſuper-addition of a multitude of inſignificant *parentheſes:* at laſt he comes to a concluſion, but immediately engages in a ſecond narrative, or diſſertation, which laſts till the company breaks up.

And that countryman of yours, as I dare ſay he is, on our right, with a ſome-

thing of a ſtare in his looks?—Why, in plain terms, he is a ſtupid creature. Stupidity is a mental heavineſs, influencing the actions of the ſoul, ſo as to give them an ill appearance: now, this is a defect not uncommon among us, and perhaps owing to the denſity of our air.

He, whom you ſee there, has eyes without ſight, and ears without hearing. If the converſation turns on a point of any difficulty, he muſes, and then gives his opinion, many minutes after the company has done ſpeaking of it, and has called another ſubject. In playing at cards he commits a thouſand overſights, and thus, beſides loſing his own money, makes others loſe theirs. He goes the wrong way to work in every thing; his very looks betray ſtupidity.

That young lord behind him, with ſo much pride and conceitedneſs in his countenance?——His character is rude impertinence: he deals much in ſuch ambiguities as, without being downright obſcene, are indecent; he makes it his buſineſs to put women to the bluſh.

He never goes to the play till the curtain is drawn up, and every body ſeated, to be the more taken notice of; then

then he talks ſo loud that all the houſe hear him, and thus naturally turn their eyes towards him.

And, pray, who is this ſpark ſtanding before us?—Faith, I know not what to make of him, anſwered my guide; for ſome among us are anonymous creatures; ſo that a dictionary of characters will ſoon be wanting. In the mean time, the perſon in queſtion may be called a buſy man: the moſt ridiculous part in this folly is, that it is generally found in people who have nothing at all to do. If you propoſe the ſpending a few days out of London, his anſwer is, that the country is fit only for men of pleaſure, but that, for his part, he is ſo overwhelmed with buſineſs, as not to have a ſingle day at his diſpoſal. He envies the leiſure of ſome of his acquaintance, who can ſaunter away four hours every day in the Park: this is a felicity, which he deſpairs of its ever being his good fortune to attain to. He is always on the wing; ſo that, if you meet him in the ſtreets, it is much if he has time to give you a hat; but, as for affording you a word, his hurry is too great.

Who is he that is now ſpeaking to the man of ſo much buſineſs? He, anſwered the Baronet,

Baronet, is a creature eaten up with ſuperſtitition; a character which one would think peculiar to Spain and Italy, where religion vitiates the mind; but this foible in England has no connection with the church. It may ſurpriſe you, but there are people here, who do not ſo much as believe a God, and yet are ſuperſtitious! This man, on ſome left-handed ſervant's breaking a looking-glaſs, has been known immediately to go to a notary to ſettle his affairs, and make his will, as if it was a prognoſtic of ſome fatal accident befalling him: he turns pale at two knives being laid croſs-wiſe. It is not long ſince he declined a very advantageous match, only becauſe the overture was made to him on a Friday, holding it to be an ominous day.

There is a man who comes up familiarly to every one, and mingles abruptly in all the parties: who can he be?—Why, he is a troubleſome fellow. What is that? How! replied he, don't you know that character? Well, then I will let you into it. A troubleſome fellow is one who either know not, or minds not, the decencies of ſociety; who peſters you with his frequent viſits, and miſtimes them; who ſeems to mind only one thing, being troubleſome.

bleſome. He, whom you ſee there, has ſucceſſively tired and vexed all the women in London. Farther, ſuch peſts of ſociety cauſe an increaſe of expence: you muſt keep a porter, were it only to hinder them from bolting into your houſe whenever it is their good pleaſure.

Who is he, making a leg to the maſter of the houſe, and with ſomething miſtruſtful in his looks?—You have hit the nail on the head; he miſtruſts every body, even his neareſt relations: then he is unhappy accordingly; he has not a friend in the world, for friendſhip abominates reſerve. He is in perpetual fear that his ſervants will rob him, or his miſtreſs deceive him: he ſuſpects his cook, dreads his lawyer, and is afraid of his wine-merchant. On the road he fears he ſhall be robbed and murdered, and thus *dies every hour*, from the dread of dying.

And he, ſaid I, who is juſt now ſpeaking to that ſuſpicious wretch, what is he? A character nearly allied to that of a troubleſome fellow; but rather more vexatious.

He comes to ſee you at the very time when you are with ſomebody in private; takes a chair without being deſired, and ſays, I hope I do not intrude on you; or,

I will

I will be gone: however, down he ſquats himſelf, and there ſits. It is expected he will ſoon take his leave; but his patience exceeds yours, and he ſticks by you till the perſon with whom you had buſineſs is gone.

If two perſons, having a mutual tenderneſs for each other, but who cannot meet every day, have concerted meaſures to ſpend an hour together, he is ſure to be with them, and narrowly watch their motions. He does not mind yawning, or any other intimations, or even broad ſigns that his going away would be acceptable; but ſtays with them till they are on taking leave; then indeed he leaves them to curſe him.

I obſerve there a man before us, ogling a lady, and looking very ſourly at all who caſt an eye on her.—He is jealous; a character not at all common in London, where women are entitled to do what they think fit, and men are not to mind what they do. What jealouſy is you muſt know; that is a kind of Aſiatic quality: ſo I need not ſay any more of it.

Here is a great man: he ſcarce vouchſafes a nod to all the low bows made to him.—He is eaten up with pride; ſpeaking only

only by monoſyllables: he ſeems to think himſelf above all mankind; his ſervants he gives orders to only by ſigns: he would hide the meanneſs of his birth by the moſt ſtately and aſſuming behaviour; or rather, he is ſo vain and lofty, as not to believe himſelf his father's real ſon.

Indulge me in a few queſtions more, ſaid I to the Baronet, and I have done. Who is that gentlewoman near the chimney, who aims at being witty?—She is one of the learned, anſwered he; a character far from being common in our iſland, our women having the modeſty to own they know nothing. She is a perpetual reader, minds neither plays, the public walks, nor any diverſion: all her time is beſtowed on books. It is not from any ſenſe of the worth of knowledge that ſhe takes all this pains, but purely to be reckoned a woman of learning; and withal ſhe is ſo indiſcreet as to enter into diſpute with every new comer, eſpecially ſtrangers. It is to this vanity ſhe ſacrifices every pleaſure and diverſion. However, peace be to her pride; for ſhe is puniſhed in her very endeavours to gratify it.

There is a young lady continually flirting about from place to place; who can ſhe be?——She is a gadder: at leaſt, I know

know no other word in our language fits her better: ſhe is the perpetual motion, here, and there, and every where: in the morning ſhe drives away to Kenſington; at noon you ſee her in the Park; in the evening at one play-houſe or other, and ſometimes at two: her houſe is the only place where ſhe is not to be met with. Her huſband has never ſeen her there ſince his wedding-day.

Sir, ſaid I to my guide, I obſerve a third lady yonder, who ſeems to be ſomething fickle; for within this quarter of an hour ſhe has haſtily gone up to three or four perſons, and quitted them as abruptly. She, anſwered the Baronet, is a humouriſt; a character which, in England, is generally accompanied with beauty: an ugly woman, who ſhould affect caprice, would be laughed at: that is a privilege allowed only to beauty.

This vice ſprings from that of men: the women perfectly read in their eyes the pleaſure they have to ſee them ſo capricious.

She whom you ſee near her, continued the Baronet, is ſo volatile, that you may ſooner fix mercury: I can compare her only to a butterfly, wantoning about the flame of love. Indeed, the ſcandalous chronicle ſays, that

that ſhe has ſometimes burnt herſelf; but even that has not fixed her: all the burnings in the world will not cure her of gadding.

She who is ſtanding there before us, and who ſeems to deſpiſe every body, is actuated by a ſpirit of diſdain. Mention a perſon whom every body allows to be a fine gentleman, ſhe immediately ſignifies, by ſome grimace or other, that ſhe thinks otherwiſe: her looks, her very voice, betray a malignancy. If any thing be praiſed, ſhe, to be ſure, has ſome fault to find with it: if a jewel be ſhewn, and the whole company expreſs their admiration of it, ſhe takes it in her turn, views it as the others have done, and gives it to the owner without ſaying a word, whatever ſhe may think.

She next to the ſcornful lady, is an old maid, of a fluctuating temper. Twenty years ago a very advantageous offer was made to her; but, her anſwer being really no anſwer, the gentleman married another, till ſhe ſhould know her own mind: and, his ſpouſe dying, he renewed his propoſal; but her anſwer being no more to the point than before, he married a ſecond lady: at preſent he has a third

third wife; and, in all likelihood, he and his wife and children will be all under ground, before ſhe knows whether ſhe will marry him or not.

That lady, now behind the irreſolute maid, is a croſs-grained creature, perpetually ſcolding: her ſervants ſoon give her warning; it is impoſſible for any chambermaid breathing to live with her: ſhe muſt be on the wrangle from morning till night; there is no being at peace with her but by a continual war. Her very element ſeems to be the plaguing both herſelf and others.

She who is now ſpeaking to her, is a back-biter; a character pretty common among our Engliſh women, who, though they talk little, back-bite a great deal. That woman knows as many anecdotes as will ſupply ſcandal from one end of the year to the other. I happened lately to be in company where ſhe was; and ſomebody ſaying that a young lady of her acquaintance had purchaſed a very fine brilliant, I am not a ſtranger to it, ſaid ſhe: the gentleman from whom ſhe had it, offered it to me at the ſame price ſhe had it; but I don't buy my diamonds at any ſuch rate. If a lady is ſaid to have made an impreſſion

impreſſion on the heart of a prince, ſhe immediately takes up the word, ſaying, I readily believe it; for ſhe, who goes above half way towards what virtue forbids, will get there ſooner than others. This is her uſual way of ſpeaking.

The woman on the left of the laſt, with ſomething aſſuming in her carriage, is full of conceit, affecting a ſuperiority above all the women of her rank: there is no diſtinction at court, or in the faſhionable world, to which ſhe thinks not herſelf entitled. If a lady of the firſt rank in the world be brought on the carpet, ſhe indicates, by a ſhrug, that ſhe thinks her but a poor creature: if a certain woman be ſpoken of as having a great ſhare of beauty, wit, and agreeableneſs, ſhe ſays nothing, out of modeſty, being perſuaded that ſuch praiſes belong only to herſelf.

LETTER XXXIII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

THE Portugal trade is tranſacted by barter: it gives the Engliſh gold, and the returns are made in manufactures. It was one Cromwell, a great politician, who brought about this treaty, which has given Great-Britain an excluſive privilege of ruining Portugal. The Portugal trade is one of the moſt conſiderable revenues belonging to the crown of England: the figure ſhe makes in Europe is not a little owing to the Braſil gold.

Its induſtry ſupplies it with ſoldiers: its cloths and woollen ſtuffs procure whatever forces it wants.

England is the gulph into which all the treaſures of Portugal empty themſelves.

To enrich only one government is but bad policy: there is leſs danger in a people's impoveriſhing itſelf in favour of ſeveral, the diſſipation of its riches through various channels ſtill preſerving its poverty in

in a kind of equipoiſe; ſo that it need not fear the forces of one ſingle ſtate. In point of ambition it is a general rule, that there is leſs danger in that of ſeveral princes than of one only.

It is very ſeldom, that the general community league together againſt one ſingle government; becauſe, when conquered, there is more difficulty in ſettling the pretenſions of the conquerors than in the conqueſt itſelf.

LETTER XXXIV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE plenipotentiary of France, being diſmiſſed, has put forth a pamphlet, to inform the public that he has behaved amiſs. He juſtifies himſelf with ſo much candour and frankneſs, that every body muſt be convinced he was in the wrong. He arraigns and condemns himſelf without naming any one of his accomplices. Such is his modeſty, that he does not ſo much as accuſe thoſe, who, after tumbling

tumbling him into this plunge, would not lend an hand to draw him out: a rare inſtance indeed in a miniſter, that, after ruining himſelf by too much paſſion, he has the temper to be ſilent on the very article, which might have cleared him both with the court and the public.

LETTER XXXV.

The Same, to the Same, at Pekin.

London.

IN Europe, it is not always that wars and diſturbances are detrimental to the national finances.

There is at preſent a king in Europe, whom all the world thought the war muſt have ruined: and behold, on the peace, he is found full of money!

With this I ſend you the copy of a letter from an Engliſhman at Berlin, to his friend at London: it will ſhew thee that there are ſome ſovereigns ſo dexterous, as to turn their very misfortunes to their advantage.

" DEAR COUNTRYMAN,

" This kingdom, which before the war " was the abode of indigence, and nothing " but

" but meanneſs and poverty to be ſeen in " it, is now the very theatre of opulence and " ſplendour. The ſieges and battles ſo " deſtructive to a great part of Germany, " have raiſed Pruſſia to an unknown " degree of proſperity.

" Amidſt all the loſſes and ſufferings " of other ſtates, this has been a conſider- " able gainer. France, Britain, and the " houſe of Auſtria, have contracted im- " menſe debts; whereas this monarchy " has cleared all its incumbrances. Should " any ſudden incident oblige thoſe three " powers to take up arms again, not one " of them would be able to raiſe an army. " There is only the king of Pruſſia who " is in a condition to renew the war.

" The ſubſidies which we have paid to " this monarch, turned to better ac- " count than his taking a ſcore of cities.

" The conquering of an additional " ſtate without finances, far from en- " creaſing his power, would rather have " contributed to the diminution of it. " Engliſh money is what has given a real " addition to his ſtrength. I dare ſay, " not leſs than one tenth part of our ſpe- " cie has been melted down in his.

" Formerly,

" Formerly there was but one king of " Pruſſia; at preſent there are millions of " Fredericks *. If this prince ſpread terror " and conſternation when almoſt alone and " moneyleſs, well may Europe fear him " when now he is backed by ſuch multi- " tudes of little monarchs.

" It muſt be owned, that, with all our " genius in other reſpects, we are the moſt " bungling politicians in the univerſe. " Whatever the inclinations and military " virtues of this prince may be, he never " ſhould have been enabled to exceed the li- " mits ſet to him by hisoriginal incapacity. " Money was the only thing he wanted, " and with that we have abundantly ſup- " plied him.

" God grant, that ſo many Fredericks " may not one day conſpire againſt king " George; and that the king of Pruſſia " may not take it into his head to think " the electorate of Hanover would be a " pretty addition to his dominions!"

* A coin ſo called.

LET-

LETTER XXXVI.

The Mandarin Cham-pi-pi, *to the Superintendant of Religion at* Pekin.

London.

THERE is in this kingdom a branch of population, with which France has ſupplied it; I mean that of the proteſtant refugees.

Blind ſuperſtition, which has ever been fatal to ſtates, laid the firſt foundations of this foreign propagation, ſo beneficial to England. It is a paſſage of hiſtory very well deſerving our court's conſideration; and, as ſuch, I ſhall give thee a brief account of it, ſuitably to the limits which I have preſcribed to my letters.

After that great revolution, by which the religion of Chriſt was divided into two parts; the ſovereign and ſubjects, in ſeveral ſtates of Europe, entered into conventions and treaties. The Reformed purchaſed of their kings the privilege of worſhipping God according to their ritual; and articles of ſtipulation were drawn up. The crown of France, by an authentic

edict, granted to its ſeparatiſts the free exerciſe of their religion: all commotions were at an end, and every body lived quietly under the obſervance of the pacific edict, when one of the kings took it into his head to break the treaty, repealing the edict, and prohibiting the Reformed from holding any religious aſſemblies: their churches were pulled down, and they were ordered to believe in the maſs; however, the converſion of them requiring miſſionaries, the ſoldiery were ſent among them, who preached the euchariſt with their bayonets at the end of their pieces.

The motive of this inteſtine war was to re-inſtate what is called in France the *ſainte hoſtie*; and the ſoldiers at firſt endeavoured by kicks and cuffs to cram down the reality of Chriſt's body, which Luther and Calvin had conveyed out of the tabernacle of the Romiſh church. But, the military miſſionaries being thought too tardy in their converſions, the court of France ſet the executioners to work: great numbers of Chriſtians were hanged, that their brethren might be brought to acknowledge, as Chriſt's ſucceſſor, him whom they accounted Antichriſt.

None

None are converted to a new ſect by puniſhments; it is always of their own free-will that renegadoes are ſuch: penalties are by no means a good way to explode any belief as falſe and groundleſs. The martyrs for religion are eſteemed as ſo many ſtandards of its verity: the more cruelty is uſed to extirpate a religion, the more tenacious people are of it. Sects may be compared to metals in the crucible; thoſe which ſtand the fire are good. But the match being not at all equal, and all petitions abruptly rejected, nothing was left to the Reformed, but to think of a ſhelter.

The perſecutors even hanged up, with the moſt ignominious circumſtances, thoſe whom they intercepted removing to ſome country, where they ſhould be allowed to worſhip God according to their belief; nay, theſe clandeſtine eſcapes of the Reformed enflamed their enemies more than ever, and produced two ordinances, which could not have been exceeded in the moſt barbarous ages; one forbidding the Reformed to leave the country, and the other enjoining them to worſhip God with all the ceremonies and ſuperſtition of the Romiſh church. In the mean time,

both gibbets and gallies threatened them every where: however, great numbers had the good luck to eſcape.

Could'ſt thou ever have thought, that Europe had princes who ſo little underſtood their intereſt? Indeed France ſoon ſmarted for this imprudence. Induſtry, which, ever ſince the the revival of arts, had ſettled in this kingdom as its natural manſion, removed into other ſtates, where it was received with open arms: this monarchy then ceaſed being the center of European luxury. Every government ſet up manufactures, and thus ſupplied itſelf. No wonder France has been much weaker ſince this emigration; it was cutting off one of its arms.

Never would Lewis XIV. the king above mentioned, have entertained a thought of doing himſelf ſo much hurt; for here it is not often that princes are the cauſe of the miſchief which they do: but he had a miſtreſs and a confeſſor, who agreed together in ruining the ſtate. Now for this, a miſtreſs alone is always found ſufficient: then what muſt it be when a confeſſor ſets his ſhoulder to the work?

LETTER XXXVII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

ARTS and trades have no place in this kingdom: the Portugueſe are neuter in what products of induſtry they have, theſe being brought to them in ſhips from England and Holland. As to themſelves, they are no more than lookers-on, without any other buſineſs than doing nothing; as if Portugal had given a commiſſion to the other nations of Europe to ruin it, and depended on their care for the executing of ſuch commiſſion.

In this capital there are not leſs than ten or twelve thouſand foreigners, who come hither from their own country on purpoſe to ſtrip the ſtate of its wealth. The Portugueſe ſee them get fortunes, and ſuddenly diſappear, without ever having a thought of learning from them the ways of growing rich, or, at leaſt, of earning a livelihood.

A few Portugueſe, of a more active caſt than others, aſk leave of theſe foreigners to carry on ſome little buſineſs; and they

are indulged in it, whilſt they keep within the limits of mediocrity.

In Turkey, the Jews are the agents of trade: here, it is in Engliſh hands.

On the arrival of the Brazil fleets, the proprietors, who are chiefly of that nation, divide the treaſures of thoſe new worlds according to their reſpective ſhares; then for feaſts, balls, and entertainments of all kinds: the Portugueſe, amidſt their poverty, compoſedly view theſe ſcenes of ſplendour and profuſion, and take it as a compliment that they are admitted to the diſſipation of their own riches.

I queſtion, whether it would not be now too late to rid themſelves of theſe foreigners: there are abuſes, which, in length of time, interweave themſelves with the very national ſyſtem; and Portugal, to do without thoſe who are now beggaring it, muſt be taken to pieces, and put together in a new manner.

LETTER XXXVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE court party is diſtinguiſhed from the country champions by ſure and certain marks; and the Baronet has let me into them: ſome are as follow.

Infallible Rules for knowing a King's Man.

" A ſlender puny Engliſhman, with " a meagre paliſh face, and ſomething " of a French look, is a courtier. One, " who wears his hair ſhort and clipped, " like the head of a ſhock dog, with two " locks hanging down on each ſide, be- " low the ears, with large curls at the " end, and the whole covered with ſcent- " ed powder, is a King's man.

" A ſupporter of the Italian opera, " and a frequenter of the two play-houſes " of Covent-Garden and Drury-Lane, may

" be concluded a King's man. As to the " *London Cuckolds*, every honeſt Engliſh " patriot may go to it, conſiſtently with " his title, that piece being intirely agree- " able to Engliſh freedom."

Infallible Rules for knowing a Commonwealth's-Man.

" A face half an ell long, and three " quarters broad, indicates a Common- " wealth's-man. A Briton, who, on taking " another by the hand, ſhakes his arm " enough to diſlocate it, may be conclu- " ded a Commonwealth's-man, ſuch ha- " ving twenty times the ſtrength of a " Royaliſt.

" He, who talks haſtily, and with an " accent of acrimony; who, as it were, " diſdains mildneſs, courteſy, or politeneſs, " is certainly a Commonwealth's-man.

" If he makes uſe of indiſcreet expreſ- " ſions, is vehement in his elocution, " and interlards curſes againſt thoſe of " the oppoſite party, theſe are Republican " qualities.

" A ſtiff gait, coarſeneſs of deport- " ment, and bluntneſs of ſpeech, likewiſe " indicate an Oppoſition-man."

LET-

LETTER XXXIX.

The Mandarin Cham-pi-pi, *to the Superintendant of Religion at* Pekin.

London.

THERE is a pagoda here, called St. Paul's, big enough to contain half the nation, but where, in prayer-time, you ſcarcely ſee any of the natives.

One great inconveniency attending this huge Chriſtian rendezvous is, that the women, who come to religious meetings only to ſee, are hardly to be ſeen, which makes this place very empty; for, in Europe, men never worſhip God in places where women do not reſort.

This prodigious edifice owes its building to the national pride and oſtentation: the vanity of this people diſcovers itſelf in the very ſtructures built for devout humiliation, as in the more immediate preſence of God.

Connoiſſeurs in the arrangement of ſtones will have it, that thoſe of St. Paul's are not laid geometrically: that I know nothing of; but one thing I can venture

to affirm, which is, that they are laid very ſolidly. It is the ſtrongeſt fortreſs belonging to the Chriſtian religion in all Europe.

The weighty good ſenſe of the Engliſh is obſervable even in the appendages of their worſhip: London itſelf muſt be ſwallowed up, before this pile of ſtones can be deſtroyed.

LETTER XL.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

HERE the ſpirit of party, beſides dreſs, manners, and behaviour, ſhews itſelf even on the table.

About a month ago, I dined with an Engliſh gentleman in the oppoſition; and as this party ſticks to the old Engliſh cookery, all we had was a piece of roaſt beef and a plum-pudding.

The following week a very worthy gentleman of the court party ſent me an invitation; and here I had quails, partridges, &c.

&c. beſides many fine diſhes I knew nothing of.

Which of theſe two parties deſerve the preference in point of politics, I cannot pretend to ſay; but as to the table, the Royaliſts pleaſed me better than the Commonwealth's men, were it only on account of indigeſtions; for a pudding half baked, and beef much under done, have always that effect on me.

Accordingly, when a Republican ſends to invite me to dinner, my ſervant, who knows what ſuits my ſtomach, always gives for anſwer, that I am engaged; whereas, when a Royaliſt's footman comes on ſuch a meſſage, he receives him with the utmoſt civility, and with many compliments lets him know, that my Lord Chineſe will not fail of doing himſelf that honour on the day appointed. He is even ſo delighted with this invitation, that he takes the ſervant to a neighbouring public houſe, and there gets drunk with him in conſideration of the good wine I am to drink at his maſter's.

Another inconveniency at a Republican's table is the getting drunk, and with a thick black liquor which comes from Portugal; for, as that nation takes off vaſt quantities

quantities of Engliſh manufactures, the Republicans gorge themſelves with the products of that country.

Another diſagreeable circumſtance is, that while you are getting drunk for the good of the commonwealth, you muſt at every bumper damn or curſe ſome perſon of the contrary party; and thus the healths are changed into imprecations. Now, as it goes againſt me to do the leaſt hurt to any one, I cannot find in my heart to have a ſhare in ſending to the devil a ſcore of perſons, who, for aught I know, may deſerve a better place.

However, as the Royaliſts deal much in ragouts, and drink their wine iced; whereas the Republicans exclude all ſauces, and drink their liquors in their natural ſtate; I ſhould prefer the latter, would they condeſcend to a little alteration in their cookery. My man, who has my health very much at heart, adviſed me to put the following advertiſement in the public papers.

ADVERTISEMENT.

" The Chineſe gentleman, who often
" dines with perſons of quality, and

" others of the city of London, makes it " his humble requeſt to thoſe *Tories*, who " intend to honour him with their invi- " tations, that they would be pleaſed to " let their pudding be a quarter of an " hour longer in the oven, and to give a " few turns of the ſpit more to the roaſt " beef: he will, with equal pleaſure, comply " with the *Whigs*, if they will condeſcend " to intermit their made diſhes, their " ſweetmeats, and ice cheeſes.

" N. B. The Chineſe drinks no cham- " pagne."

LETTER XLI.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

NAVIGATION is no more cultivated in Portugal than the common trades: though all the concerns of this kingdom lie beyond ſea, it has no ſhipping: the Portugueſe are acquainted but with one track on the ocean; their whole navigation lies in going to America, and coming back.

The

The Portugueſe ſhipping ſeems ſo much clock-work: at a certain time of the year two or three hundred wooden machines, called ſhips, go of themſelves to the Braſils, the ſailors hardly putting forth a hand: any one may do for ſuch voyages; there is no need of being a ſeaman to be a ſailor in their fleets.

The government has no particular navy belonging to it: all the ſhipping belongs to the merchants, and does not concern itſelf about defending the ſtate, as indeed it is none of its buſineſs. I have been told, that the pirates of Algiers and Tripoli had laid a plot to come and carry the king of Portugal off from his palace, which lies by the river ſide; and I don't ſee why they did not put it in execution, (for they have done many bolder things) this port having no naval defence which could oppoſe fifty barks crowded with theſe deſperate corſairs.

That maritime nation muſt be weak indeed, which cannot protect its king from the incurſions of barbarians.

LETTER XLII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THERE is not a king on earth, who has it more in his power to be abſolute, than a king of Great Britain. All the European ſovereigns are in purſuit of deſpotiſm, and never reach it. Amidſt all their devices to make themſelves independent, they continually meet with obſtacles which baffle their endeavour.

In Turkey, the native land of deſpotiſm, the Janiſſaries are a check on the divan; in France, the parliament remonſtrates; in Sweden, the ſenate's reſolutions give the turn to public proceedings; in Spain, the inquiſition curbs the prerogative; in a word, every ſovereign finds himſelf far ſhort of the arbitrarineſs which he has been driving at: whereas, in England, the ſhot has hit; the buſineſs is done; the great body, in which is lodged the ſupreme power, has been gained.

All

All that remains for the monarch to do, is to ſatisfy the people; and this is done by only complying with what they aſk; and then, on his ſide, it is only aſk and have. What the people aſks is generally too trifling to be denied; a ſhadow of liberty makes them eaſy.

The main of the king's policy is to prevent or allay any fermentations in the populace. When they cry, they muſt be huſhed; when they mutter, they muſt be humoured: if a miniſter is become odious to them, only remove him into privacy.

A king of England need only feign to have no ambition, and he may attain the objects of his moſt exorbitant deſires; he muſt beware of obſtinacy, as big with the worſt of dangers. The Charles's and James's did not loſe their crowns for willing any certain thing, but becauſe they would have it in their way. The ſtate-quarrels, which occaſion ſuch combuſtions in this kingdom, inſtead of being about the ſubſtance, are only concerning the form: now a king will not ſtand upon the form of independency, whilſt he is poſſeſſed of its ſubſtance.

LET-

LETTER XLIII.

The Same, to the Same, at Pekin.

London.

IN England muſic varies with the ſeaſons. Winter is uſhered in with all the inſtruments of the theatrical orcheſtras; the ſpring muſic is light and airy, and moſtly heard in arbours, imitating the nightingale's: ſummer is for a briſk and ſpirited ſymphony; and, on the other hand, that for autumn, being a prelude to the fall of the leaf, is ſlow and ſomething dull.

In the hot ſeaſon there is no breathing freſh air, or taking a turn in a public garden, but amidſt fiddles. In one of theſe gardens you drink tea by note, and ſup in cadence: yet theſe ſymphonic repaſts have their inconveniencies: not a few complain of reſtleſs nights, which they attribute to the *preſtiſſimo* of their ſuppers; but I, as ſubject to indigeſtions, when I eat a fowl at Vauxhall, always chuſe the *andante* meaſure.

Serious

Serious as the Engliſh naturally are, yet, in the cities of London and Weſtminſter alone, there is more muſic and muſicians than in all France, which is reckoned the merrieſt nation in all Europe.

Having frequently obſerved, that the faces of thoſe who adminiſter to the public merriment have not the Engliſh cut, I aſked the Baronet how that came about; and his anſwer was as follows: All thoſe people, ſaid he, are foreigners: the Engliſh, though the great improvers of all other arts, have ſo bad an opinion of themſelves in regard to muſic, that they think they have not genius enough to blow on a reed, to run their fingers along the handle of a fiddle, or ſing a tune; and to ſupply this defect, they grudge no money in bringing over that multitude of pipers and fidlers whom you ſee in all our places of diverſion, where, in conſideration of enormous payments, they condeſcend to tickle our ears with ſolos, concertos, and ſo on.

The univerſal calculators here (for ſuch there are) affirm, that the ſymphonies, ſolos, duettos, and the whole aſſortment of an opera, coſts us every year no leſs than forty thouſand pounds ſterling: that, you ſee,

ſee, is paying very dear for a ſkill productive only of ſounds.

Our quality, who affect a taſte for theſe kinds of modulation, alledge, that it makes money circulate. Indeed, Italian muſic agitates our money to ſuch a degree, as to toſs it out of the kingdom: we have two or three bankers, who do little elſe, the whole year, than make remittances to Turin, Venice, and Florence.

But what is moſt ridiculous in us, added he, is pretending fondneſs and judgment in an art which we never learn: we not only ſend for the compoſers from Italy, but the very performers come from the ſame country, which makes muſic among us ever to be only in embryo. Never would the Engliſh have naturaliſed any one foreign art, had they acted in this manner with regard to thoſe they muſt be owned to have improved.

We will allow the models of the tunes to come from Italy, but the execution ſhould be Engliſh. If it be ſaid, that this muſic cannot be performed but by natives of Rome, Bologna, and Naples; away with an art, the naturaliſation of which will ever be hindered by phyſical cauſes: but this is evidently not the caſe; for

for we have now at London ſome Britons who perform to admiration on Italian inſtruments; and I know ſome Engliſh women, who trill a lay with as much agility as any ſongſtreſs Italy ever produced.

LETTER XLIV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

IN ſaying all England is in London, to be ſure, only the commonalty is meant; for the great do not live in it; they only come hither from time to time, and *incognito*, as plain citizens, leaving at their ſeats all their equipage, retinue, and grandeur. The great have neither houſe nor home in the capital; they quarter themſelves where they can, and eat at home: a Frenchman is not more a ſtranger at London than a peer of the realm.

The Engliſh nobility are great only at their ſeats: there indeed they live ſplendidly, and diſtinguiſh themſelves from thoſe with whom at London they are confounded. The court of England may be ſaid

ſaid to be in the town, and the town to be in the country: it is here however that the nobility diſplay a magnificence and ſtate, which, in other parts of Europe, is ſeen only in the capital.

Every European nation has its own way of beggaring, and afterwards recovering itſelf. The French nobility, after involving themſelves in difficulties at Paris, ruſticate to ſave; whereas, in England, they live high in the country, and the town is the place for parſimony. The French nobility are themſelves at Paris, and *incognito* at their eſtates; whereas the Engliſh quality are in public in the country, and live *incognito* in the capital.

Pride is likewiſe the ſpring of this rural ſplendour. London is too large, and too full of people, for diſtinction: it muſt be a reſplendent magnificence indeed, to ſtrike the eye in that tumultuous place; and this would hurt eyes uſed only to equality; it would make the difference between citizens too glaring: this might hurt thoſe whoſe ſituation may require a concealment of their opulence.

In the country, every great man keeps a court: he is environed by his ſubjects, and acts the part of a ſovereign. His ſplendour,

ſplendour, which at London would give offence, here keeps up the order of ſubordination: he is treated, at his ſeat, with diſtinction, and on the very account for which in the capital he would be looked on with an evil eye: that is ſurely enough to keep him out of town, and fix him to his uſual reſidence among the worſhipping villagers.

LETTER XLV.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

IN other ſtates of Europe the government is continually put to difficulties in ſettling the finances: that is a trouble the Portugueſe miniſtry are free from, there being no finances here. They need not rack their brains to prevent any embezzlement of the public money; the buſineſs is done to their hands; the adminiſtration itſelf throws every thing into diſorder, even by permitting ſtagnation of that induſtry, by which alone money can be kept in the kingdom.

Liſbon

Liſbon may be looked on as the office for the general diſtribution of gold. Beſides the national want of ſubſiſtence, and the continual neceſſity of parting with all its ſpecie to live, there are other outlets.

Gold is a merchandize, here, bought and ſold again; and in order to aſſure ſale and exportation, the government gives ſuch good weight, that there is always a gain for the exporter. The domeſtic finances of the crown are in no better condition than thoſe of the public; palpable malverſations reduce the king's revenue to a ſlender pittance.

There is ſcarce a projector in Europe, who does not make a property of the crown of Portugal.

Its embaſſadors and reſidents at foreign courts look out for idle perſons, who have a genius for nothing but projects and ſyſtems. Liſbon ſwarms with foreign penſioners, dead weights, except ſpending a ſettled income. All recompences in Portugal are for life; that is to ſay, every penſioner is entitled to ſquander away the finances of the ſtate, till death puts an end to his neceſſities.

LETTER XLVI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

A Kingdom, where the people is diſtreſſed for food, may much more properly be called the land of Slavery than that of Freedom: accordingly its inhabitants are quitting it.

Since the general peace, fifty thouſand Engliſhmen have left their country, to go and live in the land of ſlavery: France, at preſent, is full of Engliſh ſubjects and Engliſh money.

The remittances to that foreign kingdom, ſince the definitive treaty, are ſaid to exceed thoſe ſent to Germany for the ſupport of the war.

Suppoſing that every ſubject of King George carried with him only a hundred pounds ſterling for his excurſion, there is five millions loſs to Great Britain; and, if we add the living of ſo many perſons in that foreign kingdom, the nation muſt annually loſe a like ſum.

I find

I find that in Europe a mutual reſtitution of riches is made; and the conſequence of this is a continual balance of power.

It is wonderful to conſider the ſeries of ſecond cauſes, by which ingenious countries reſtore to the ſupine, what their induſtry had deprived them of: trade and navigation bring floods of riches to England; and theſe very riches enable the Engliſh to go and ſpend them abroad.

There is always ſome defect or other in the wiſeſt European governments: the beſt conſtituted among them have their weak ſide. Better laws than thoſe of Great-Britain, for the increaſe of the public opulence, cannot be; but it has not one for keeping its money at home; which fruſtrates any good effect of the former.

The taxes and duties on the natural neceſſaries of life are ſo overſtrained in England, that the people remove to other countries, which offer the comfortable ſubſiſtence not to be had at home. A man's real country is where he can live beſt. The Engliſh are flocking to become ſubjects to the king of France; for that king who feeds beſt is the real king.

Men have a multitude of neceſſities to be anſwered; and the beſt policy is to afford them the means of this indiſpenſable ſatisfaction. What ſignify the vaſt revenues of a ſtate; and the ſubjects, in the mean time, ſtarving? I will only mention one particular.

Every tun of French wine pays above ſixty pounds ſterling duty to the government. This tax the Engliſh evade by paſſing over into France, where Lewis allows them to drink their fill, without any tax at all.

LETTER XLVII.

The Same, to the Same, at Pekin.

London.

A Few days ago I was ſhewn a ſubject of King George's, ſo rich that he could purchaſe half England. From being only a clerk to the Engliſh Eaſt-India company, he is come to be richer than the very company itſelf: it is not at all ſtrange, that a ſervant ſhould mind his own intereſt more than that of his maſter.

He

He ſo artfully interpoſed in the differences between the ſavage monarchs, that he deprived one of his ſceptre, and gave it to another, on condition of paying him a large tribute. After thus making a ſale of crowns, to which he had no manner of right, he returned hither to enjoy an opulence which did not belong to him.

But no riches are a defence againſt vexations; and this king-maker lately met with a moſt ſenſible mortification: having directed monarchs in the Indies, he was for directing a company of merchants at London; but they excluded him.

It is even reported, that theſe merchants, the very ſame who formerly employed him in their affairs, intend to call him to account about his own.

His riches, the immenſity of which dazzles the public eye, have given riſe to ſeveral queſtions: as, whether an agent, ſent to take care of the concerns of a mercantile ſociety, can concern himſelf in any other thing than his particular commiſſion; or, if he does, whether the profit accruing from ſuch intervention, does not of right belong to his conſtituents? If ſo, the large tribute, to which the Indian prince ſubmitted, ought to be

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paid to the company, and not to the agent.

LETTER XLVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe, *Cenſor of the Empire, at* Pekin.

London.

COULDST thou ever have cōnceived that the ocean's moveables would be made a piece of furniture among any people, and that men ſhould convert this great work of the Deity to a ſubject of oſtentation?

Here ſhells are a branch of luxury. I have been ſhewn ſeveral cloſets lined with them from the cieling to the floor.

There are collections of inſects in this city, which have coſt no leſs than a hundred thouſand ounces of ſilver. This vanity indeed is attributed to a generous zeal for the advancement of natural philoſophy; but it is nearer a-kin to oſtentation than ſcience, or theſe collections would not be ſhewn with ſuch ſolemnity, and ſpoken of in ſuch boaſtful terms.

The

The misfortune is, that they who affect thoſe coſtly decorations are not always the moſt wealthy in the kingdom; ſo far from it, that this folly is not ſeldom ſeen in perſons of a very limited fortune: the children of ſuch ſuffer by it, and ſome branches of population are hindered from ſhooting forth. I myſelf have ſeen a ſtale maid, whoſe father had laid out in crocodiles the money which ſhould have married her: and I have been told of ſeveral young women who are like to be the laſt of their families, from their fathers having begun an aſſortment of marine inſects.

Medals, which are alſo claſſed among the ſciences, are a ſecond diſeaſe in European oſtentation. The Cæſars, thoſe diſturbers of the political world, now cauſe revolutions in private families; and none ſo much as the emperor Otho, though ſcarce ſeated on the Roman throne when tumbled from it. No medals are ſo much ſought after as his. I know a virtuoſo who would give half his fortune for an original Otho, though the metal of it might not be worth an Engliſh penny.

The objects of this vanity, the leſs ſplendid they are, the more valuable. A ſet of

modern gold or ſilver medals, or gems, would ſcarce be looked on by connoiſſeurs and men of taſte; whereas two or three thouſand black deformed worm-eaten-medals raiſe tranſport and admiration, not without ſome envy againſt the inflated poſſeſſor; and, if theſe copper antiques relate to diſtant countries, that enhances the value of them.

How happy is China in its ignorance of all theſe weakneſſes! Among the many advantages which we have over the Europeans, I account it not one of the leaſt that we have left the univerſe to itſelf, and are ſtrangers to all other antiquities than thoſe of our native country.

LETTER XLIX.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

IT is not long ſince Portugal was viſited with a moſt dreadful phænomenon. God blew on this kingdom, and the earth opened and ſwallowed up Liſbon, ſo that at preſent it is only a heap of ſtones. The nation

nation may be ſaid to be encamped, and reduced by neceſſity to what the Tartars do by choice.

By the ſhocks ſtill felt from time to time, the divine juſtice ſeems not to have withdrawn its vindictive arm.

This deſtitute people, however, cannot prevail upon themſelves to forſake this ſpot of deſolation: they, who have eſcaped death, are continually roaming about this unfortunate city, and almoſt ſeem to lament that they were not ſwallowed up with it.

Moſt of this hardened generation has already forgot the thunder-bolt, by which ſuch numbers were ſmitten. The tranſitory impreſſion is ſo far effaced, that all kinds of diverſions and entertainments are carried on at Liſbon to greater exceſs, than before the direful earthquake.

Or, rather, all places are ſcenes of merriment and revelry.

The Portugueſe dance the hay amidſt the monuments of divine vengeance. Wretches, to brave the Omnipotent, and inſult the wrath of heaven!

The government indeed ſets the example of impiety, rebuilding the capital on the very ſpot where it was ingulphed, as

it were, ſaying to the Lord of Nature, Here we will dwell in ſpight of all thy terrors.

This people, far from bending under the weight of God's power, make head againſt his decrees, and are for coping with Him, who at one blaſt can deſtroy all the nations of the univerſe.

LETTER L.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe, *at* Pekin.

London.

IN England paſſions are everlaſting: an Engliſhman is all habit; having once given himſelf up to a vice, he ſticks by it to his grave: hence it is that ſome, habituated to the bottle all their life long, will fuddle themſelves at their departure.

Others, who have waſted the pith of their exiſtence in amours, dangle after women, even in their decrepitude, as if impotence inflamed their deſire.

Dancing, in every other country an innocent diverſion, indulged only at proper times,

times, is here a violent paſſion, followed at every period of life.

Of hunting and field ſports there is no end. Many a fowling-piece is not laid aſide till its owner is laid in his coffin; and the frequency of melancholy accidents in theſe exerciſes is no manner of warning.

I have been ſhewn a gentleman who had rid himſelf blind at fox-hunting, yet followed the ſport even after the loſs of his ſight.

But now we are upon the extraordinary doings of blind folks, here is a blind judge, who does more buſineſs than any one in the whole town.

Some, however, who have narrowly watched him, will ſay that he is not quite blind, but ſees every thing very plainly, except equity. He adminiſters juſtice by the touch, and accurately feels the weight of a cauſe; if ſo, he may do very well without eyes.

LETTER LI.

The Same, to the Same, at Pekin.

London.

YESTERDAY the queen of England was delivered of a ſecond prince, which was immediately celebrated by the Park guns, where I happened then to be.

Before theſe thundering expreſſions of joy were ceaſed, I eſpied the Baronet in one of the walks; and perceiving him immerſed in thought, I ſaid, on my coming up with him, You ſeem very penſive: may I, without rudeneſs, aſk what were your thoughts?

I was thinking, anſwered he, on the inconveniencies incident to all political conſtitutions: not one occurs to me, which is not ſubject to the viciſſitudes and effects of ſecond cauſes.

If a government, continued he, be democratical, or popular, many are its inconveniencies: ſlowneſs in deliberations is unavoidable in numerous aſſemblies. Ariſtocracy is attended with jealouſies and cabals among the great, beſides the poor commonalty's

commonalty's having as many tyrants as there are ſenators. Under an abſolute monarchy the grievances are without number. If the monarchy be mixed and tempered by a diviſion of the ſupreme power between the ſovereign and the people, even this ſyſtem, which is ſaid to be unqueſtionably the beſt, is not without its diſadvantages.

A nation which chuſes its kings, is endangered both by the royal family's barrenneſs and fecundity. Either the royal line fails, and then ſome foreign prince muſt be called to the crown; or civil wars enſue. On the other hand, a great encreaſe of the royal family brings another inconveniency; for theſe auguſt perſonages being ſupported by the nation, the birth of every prince is a freſh charge on the public; and the Engliſh are in a fair way of being in this caſe.

George II. left behind him nine princes, or princeſſes, of the royal blood: his grandſon has ſince married, and within the ſpace of two years been bleſſed with two heirs to the crown: in twenty years, by God's bleſſing, his Majeſty may have twenty; and then we ſhould have no leſs than twenty-nine Royal Highneſſes, who would be

be a weight on the nation, for want of diſpoſing of them.

Some German ſovereigns might take half a dozen princeſſes from off our hands: but how to ſettle our princes is the great rub; for with their high birth they have but a ſmall fortune, conſidered as princes. Every body knows that royal perſons without means are poorer than others, their wants being greater, and with leſs ability to anſwer them.

Thus they will ever remain at home, and of courſe be an expence to the public; for, ſhould we be bleſſed with the above-mentioned glorious groupe of princes, for which God be for ever praiſed, it will require no leſs than a million ſterling to maintain them with any tolerable dignity; a charge heavier than that of the king's houſehold; ſo that with only one king we ſhall be at the expence of two.

I might here, continued he, add ſome reflections on the number of hands which all thoſe petty courts will take from trade, to idle away life in anti-chambers, without any other buſineſs than to dreſs or undreſs their Royal Highneſſes: which is ſo much loſt to the national manufactures.

And this is not all; ſo many princes of the blood royal may be ſaid to multi-

tiply

tiply royalty; another no ſmall inconvenience.

By the nature of our government the king ſhould ſcarce be ſeen, and this multiplicity of princes ſhews him every where. There is no ſtirring out without meeting ſome effigy of the ſovereign. If thoſe are not original kings, they are royal copies; and ſo many copies of a ſovereign ſeem to multiply the original.

With all our boaſts of a free conſtitution, of laws ſuperior to the prerogative, a republic, with a monarch and twenty petty kings, is a monarchical government, and even more than monarchical.

LETTER LII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

A Few days ago three natives of Portugal were burned here, for not believing that God was put to death between two robbers as a malefactor. They alledged reaſons for their thinking that the Supreme Being had not debaſed himſelf

ſelf to ſuch a degree; but the inquiſition cauſed them to be delivered up to the flames, without making known to them its reaſons for believing otherwiſe.

This barbarity is exhibited annually with great magnificence: it is the moſt ſolemn act of cruelty I ever ſaw; and I believe injuſtice and inhumanity never dared, in any part of the univerſe, to aſſume ſuch an appearance of loftineſs and arrogance.

The day appointed for burning his Moſt Faithful Majeſty's ſubjects is uſhered in with every mark of exultation. It is the greateſt holiday in the kingdom: on the eve of this ſolemnity the bells of all the churches in the kingdom are ſet a ringing, that the people may haſten to Liſbon, and join in the univerſal gladneſs. Indeed nothing in the world can be more ſhowy than this ſpectacle of death. The entertainment opens in the morning with a proceſſion, at the head of which march the bonzes of the inquiſition, attended by the king's guards; and in the centre walk the poor victims.

The perſons, who are to do the honours of the *auto da fe*, for ſo this tragedy is called, are habited each according to his

his part. They who are to be burnt are dreſſed up in a very groteſque manner. There is likewiſe ſomething very droll in the garb of thoſe who are condemned only to be ſcourged, or to the gallies.

The kind of crime, for which the ſeveral delinquents are puniſhed, is indicated by ſome particular in their habiliment. In this proceſſion are ſeen wizards and witches, who ſcud through the air, and every Saturday conſtantly repair to their nocturnal meetings.

Magicians who can alter the courſe of nature, and have authority over hell itſelf.

Inchanters, who make both themſelves and others inviſible.

Heretics, who believe the pope to be a man, and Chriſt's mother a woman.

Bad Chriſtians, who worſhip no images.

Hardened ſinners, who do not confeſs at Eaſter, conſequently do not join in the public annual ſacrilege.

Infidels, who do not believe incredible things, following the light of their own reaſon, preferably to the blindneſs of that of others.

Refractory deſpiſers of the church's injunctions, eating fleſh on Fridays and Saturdays.

Free

Free maſons, charged with the abominable guilt of meeting at a lodge twice a week, to drink together.

Jews, ſo execrably impious, as to refuſe to eat ſwine's fleſh, and to work on Saturdays, &c. &c.

The univerſal rendezvous for the proceſſion is at a pagoda, called St. Dominick, where the warrants for ſending criminals to the galleys, and the pitched ſhirts, are got in readineſs: this is the leaſt entertaining part of the whole exhibition. The pagoda is hung with black, as if in mourning for the murders which are going to be committed. After ſome devotional act at this pagoda, the proceſſion continues its march to the ſtakes, which are to cloſe the feſtival. The bailiffs and their followers, who, in other caſes, lead malefactors to the place of execution, are, at an *auto da fe*, repreſented by the firſt perſonages in the kingdom. The Portugueſe nobility, otherwiſe ſo ſtiff and haughty, on this occaſion lay down their pride and arrogance, and take up an office which ſtamps infamy on the very dregs of the populace.

I cannot preciſely tell thee, whether the holy office's executioner be a *Fidalgo*, or

or nobleman: however, if he be not, he might be; for, in Europe, the halter makes all the difference between thoſe who lead criminals to the gallows, and thoſe who hang them.

The king walks in the proceſſion like others, and from a gallery ſees eight or ten of his ſubjects cruelly put to death, without one thought of ever aſking the reaſon of it.

LETTER LIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

HERE is a female animal, of which we have no manner of idea in China: it is called a coquette, but not very eaſily to be defined. What a coquette is not, any one can tell; but to ſay preciſely what it is, would nonplus many a wit.

Her mind is ever in agitation, and her body in a perpetual motion, ever gadding, ſtopping every where, and ſettling no where. Some naturaliſts will have a coquette's heart to be like a labyrinth: others compare

compare it to a piece of wax, ſuſceptible of all kinds of forms, and eaſily changed from one to another: but, of whatever matter it be made, all agree that it is extremely light; which favours a conjecture, that a great part of it is hollow. They, who have anatomiſed it, ſay, that it has no manner of connection with the brain, and the operations of one are totally independent of the other. However, ſhe is not inſenſible, being continually and ſolicitouſly taken up with a predominant paſſion, which is, to make all men fall in love with her, and to keep herſelf in an unalterable indifference to them.

It would require a whole volume to lay before thee her different devices for kindling love in thoſe whom ſhe intends not to love: airs, affectations, and ornaments; variations of colours in dreſs, yellow, white, bloom, pompadour, violet, pink, *&c. &c.* frequenting aſſemblies, the public walks, balls, the ſeveral playhouſes; perpetually inticing, without being herſelf in the leaſt inticed; this is her game all the year round; and the ridiculous creature continues it when quite out of ſeaſon; coquetry being here an incurable diſeaſe: the London coquettes will be practiſing

tiſing on man till their laſt gaſp. I have read over the hiſtory of England, purely to find the origin of this character; which was quite unknown in William the Conqueror's time: I find it to come from France, being brought over in the reign of the amorous Charles II. who ſold Dunkirk to the French to buy ribbons: but, to the glory of the Britiſh ladies be it ſaid, they have made ſuch delicate improvements in the art, that they would teach the very French themſelves.

LETTER LIV.

The Same, to the Same, at Pekin.

London.

THE harmony, which has ſubſiſted between the crowns of France and England ever ſince the peace, ſeems on the turn.

The French miniſter is not looked on ſo well as he uſed to be; not that there has been any breach of the treaty, every article of it being literally obſerved; but France aims at becoming powerful by ſea, and is very buſy in forming a navy. Now this,

this, at once, quaſhes all negotiations: forty ſhips of the line more, and then for a war.

The declaration of it will be thus: the Engliſh will ſeize the French ſhips, and ſpare none they meet with in the two ſeas, but bring them to their own ports, or wherever they can. Theſe hoſtilities will go on till ſuſpended by a new treaty of peace; then, on the ſubſequent formation of a French navy, out they break again, world without end.

I do not in the leaſt wonder at England's having laid down ſuch a plan of ſucceſſive ruptures: what amuſes me is, that the French plenipotentiaries, ſent to London on pacific negociations, ſhould apply themſelves, with ſuch heat and earneſtneſs, to a work ſoon demoliſhed by the waves of the ocean, and daſhed to pieces by ſome pieces of timber.

LET-

LETTER LV.

The Mandarin Ni-ou ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

THE European monarchs are no ſafer on the throne than thoſe of Aſia: this may be a conſequence of abſolute deſpotiſm, like cauſes producing like effects. However it be, the grandees of this kingdom lately formed a plot to take off their king.

On ſtriking the blow, the aſſaſſins, being the chief men of the country, might have got the ſovereignty into their own hands; for, in the firſt moments after an unexpected action, to attempt is to obtain; an enterpriſing ſpirit carries all before it.

The impunity of the crime depended on its accompliſhment; for when once the king was dead, no human proſecutions could take place, the door of juſtice was ſhut. Happily for Portugal, the ſcheme was imprudent to the higheſt degree, even women being aſſociated in it: and what

what could then be expected, but a dis-
covery?

It appeared however morally impoſſible
for the king to eſcape the fatal blow.
The Portugueſe monarchs have ſuch a
confidence in their ſubjects, as to go
abroad without guards; and it was known
that his majeſty conſtantly returned from
a favourite ſeat of his, about midnight, in
a poſt-chaiſe, and with only a footman.
The conſpirators had taken poſt, at ſome
diſtance from each other, along the ave-
nues to the palace.

A duke, ſteward to the royal houſhold,
yet the head and author of the plot, fired
the firſt ſhot. The king, feeling himſelf
wounded in the arm, inſtead of going on,
haſtily turned back, and thus baulked all
the other aſſaſſins.

The cauſe of this attempt has never
been preciſely known. The deficiency of
the conſpirators, in that prudence and ſa-
gacity which the conduct of an affair
of ſuch a nature requires, will not allow
of its being imputed to ambition: the
general opinion is, that they were prompt-
ed to it by ſome private grudge, and a
jealouſy at the king's viſiting a lady of
their family.

It

It appears, from the hiſtory of Spain and Portugal, that the greateſt calamities, which ever have befallen thoſe two monarchies, aroſe from a like cauſe. Count Julian, ſtimulated by revenge, on account of the injury done to his daughter, went over into Africa; there he encouraged the Moors to invade Spain, which they ſubdued, and reigned in theſe two kingdoms for above the ſpace of eight hundred years.

LETTER LVI.

The Same, to the Same, at Pekin.

Liſbon.

THERE is a circumſtance in the late Portugueſe conſpiracy, well worthy of notice. As the government could not well proceed on the intended aſſaſſination of the king in his capital, and by his own ſubjects, without bringing an indelible blot on the nation, they went a bye-way to work. It was demonſtrated, in a diffuſe memorial, that the late horrid attempt was originally planned by a ſociety of bonzes, who, after corrupting the

the commonalty by dangerous tenets, had inſtigated the great to murder the king.

This accuſation was the more readily made uſe of, and met with a better reception; the ambition of that ſet of men being offenſive to a perſonage in a very high ſtation, who managed all the indictments.

Several of theſe bonzes were taken up, and put under confinement.

Europe daily expected to hear of their being brought to condign puniſhment; but, though a court had been inſtituted for trying them, no judges could be found to condemn them.

There was a neceſſity, however, of making at leaſt one example, were it only to promote a perſuaſion that it was not any private revenge. The civil power having declined paſſing the ſentence, one of the priſoners was delivered up to other bonzes, who have the direction of the inquiſition: the affair could not have been put into better hands, for theſe would have been glad to have ſeen the whole ſociety in the flames.

Indeed, the puniſhment of him who had been ſingled out, cleared the community, of which he was a member; ſince he was put to death for quite another crime than what he had been accuſed of. I cannot commend the Chriſtian princes for allowing of ſocieties of perſons wholly idle: they are not to be tolerated, were it only for the hurt they do to population and trade; and, amidſt ſo many juſt complaints againſt them, the arraigning them of crimes, which, from their very condition, they could not have committed, ſeems to me but a mean artifice.

LETTER LVII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE ſuppoſed author of the North-Briton * has been brought to a trial, and is to be expelled the parliament, of which he was a member: the houſe would not ſuffer among them a perſon

* A periodical paper already mentioned.

of ſuch depraved principles, as to dare to ſpeak freely of the king's perſon.

The paper itſelf, in which the author makes the North-Briton talk of the preſent adminiſtration like a downright republican, has been declared a libel.

Times are altered in this kingdom: there was a period,* when the very reaſons lately made uſe of in parliament, for declaring this paper a libel, would themſelves have been reckoned a libel.

LETTER LVIII.

The Same, to the Same, at Pekin.

London.

I Was lately, for the ſecond time, at the Italian opera in the Hay-market: having made ſome obſervations on this ſpectacle, I waited on my Baronet the next morning, to talk to him upon the ſubject.

How is it, Sir, that both the muſic and language at that theatre are foreign? I had always conceived, that, for any public diverſion to take with a nation, it muſt

* Under Cromwell and James II.

muſt be in the vernacular tongue, and adapted to the general taſte. " Really, " anſwered he, that is more than I can " well account for. I could eaſier tell " you why there are Quakers in Eng- " land, than why there is an Italian " theatre at London; for, as you have " very well obſerved, the moſt trivial " amuſements depend on the national " taſte; and the Engliſh never were a " ſinging nation. In almoſt every age, " ſince the foundation of the monarchy, " it has wholly been taken up with the " care of its freedom and grandeur: " what old ballads have reached theſe " times, turn on our wars and labours, " without any mention of ſoftneſs and " pleaſures. It is very ſeldom that na- " tions, with great concerns on their " hands, and famous for enterpriſe, ever " minded frivolous callings. The Ro- " mans, in the republican times, do not " appear to have been great muſicians. " The idle and voluptuous countries, and " where uſeleſs arts hold the place of " neceſſary profeſſions, have been the " chief nurſing fathers of muſic.

" A queen of Scotland, indeed, about " two hundred years ago, had an Italian

" band of muſic, with vocal performers;
" but the taſte of a female ſovereign
" does not always give the turn to that
" of the people.

" I believe, the introducement of
" muſic among us to have been pretty
" nearly as follows: England being
" grown rich by trade and navigation,
" its gentry began to viſit ſeveral parts
" of Europe, and particularly Italy, where
" they met with a muſic which pleaſed
" them without much underſtanding it;
" for it is pretty much the Engliſh way
" to praiſe what they do not compre-
" hend

" Faſhion, perhaps, might likewiſe
" have ſome ſhare in its progreſs: for,
" when a nation is grown rich, it comes
" to have new fancies and likings; hence
" muſicians were ſent for from Italy, as
" wine from France, and lace from Bruſ-
" ſels. Theſe ſongſters ought to be per-
" fectly enchanting, for they are ex-
" tremely chargeable: however, the
" Engliſh do not appear to have any
" premeditated deſign in opening this
" theatre. The expreſſion, the ſenti-
" ment, the plot of theſe dramatic
" pieces, have nothing common with
" our

" our nation. It is not our vices, nor our
" virtues, which are exhibited there: its
" morality has no manner of relation to
" our ways and manners.

" This kind of muſic is fit only to
" entertain the ſouthern people of Eu-
" rope, where luxury, idleneſs, and vice
" itſelf, are interwoven with the political
" and œconomical ſyſtem of the govern-
" ment: and as for ſome German courts
" having Italian bands of muſic, it is
" well known, that the northern princes
" have always had monkeys and fools
" about them.

" Other dramas may poſſibly amend
" ſome faults in ſociety, and bring the
" motions of certain paſſions into order:
" but an Italian opera can produce none
" of theſe effects: virtue is not its pro-
" vince; if it pleaſes the ſenſes, its in-
" tent is anſwered.

" The poet's deſign may be good, but
" the muſic-maſter does not concern
" himſelf about any ſuch thing; and
" uſually it is on him that the ſucceſs
" wholly depends; for in an Italian opera
" the poet is always the moſt inſignifi-
" cant perſon.

" The compoſer's chief aim is to irri-
" tate deſire: he knows nothing beyond
" the emotion of the ſenſes; inſtead of
" regulating the paſſions, his maſter-
" piece is to ſtimulate them. One might
" ſay at an Italian opera, what is com-
" monly ſaid at the rout of an army,
" *Every one take care of himſelf.*

" Metaſtaſio, their great modern au-
" thor, has increaſed the poiſon, by en-
" abling the compoſers to place languiſh-
" ing notes over ſoft expreſſions.

" The Haymarket heroes expreſs them-
" ſelves in *lingua Toſcana*; an idiom,
" dead even to the very Italians, but
" dead and buried to us Engliſh. Of a
" thouſand ſpectators, there are not ten
" who underſtand a word of it. Take
" away from that brilliant aſſembly thoſe
" who go there to gaze about, and others
" who go there to be gazed at. and let
" none ſtay, but ſuch as underſtand the
" play, the audience would be reduced
" to twenty or thirty.

" The director, indeed, has provided
" an Engliſh tranſlation of the opera, ſold
" at the door: but who can ever come
" to underſtand a foreign language, by
" reading it in his own? The idiom is

" ever

" ever ſpoiled. I have obſerved, that " words beginning or ending with a " vowel in the original, the book makes " to begin and end with a conſonant. " Herein the pit is ſo often miſled, that " I have ſeen ſome of our lords, at the " words *ricordate mio bene*, give a clap, " thinking they contain a ſentiment, " whilſt they are no more than an ad- " vice: but, though this muſic does " not concern itſelf with our manners, it " does with our money, and that with a " witneſs! One Italian *caſtrato*, among " others, receives fifteen hundred pounds " ſterling, only for ſinging thirty times " on our Haymarket ſtage; which is " fifty pounds each repreſentation; a " greater ſum than our glorious Granby " had for the repreſentation of every bat- " tle, where he expoſed his life for the " honour of the nation.

" The known fondneſs of the Engliſh " for this kind of muſic, has proved a " golden mine to the Italians: they have " ever ſince been coming to fetch gold, " but bring over only ſounds. The Fa- " rinellis, the Monticellis, the Cafarellis, " the Egiptiellis, the Reggianellis, and " a thouſand other *ellis*, flocked over to

" enrich themſelves, and returned home
" to enjoy their fortune, or rather ours.
" Other arts are a benefit to England; but
" this impoveriſhes us; inſtead of promo-
" ting a circulation of caſh, it drains
" the kingdom of its ſpecie. Italy con-
" ſtantly keeps an eye on the taſte in
" Europe, and that it may reap the
" benefit of other people's follies, it has
" muſical ſeminaries *; out of which
" came thoſe famous *virtuoſi*, who lay
" all the courts of Europe under contri-
" bution; a piece of policy, of as good
" account to the Italians as a conſidera-
" ble branch of trade. By a calculation I
" made of the general expence of the
" opera, ſince its inſtitution, it has already
" coſt us five hundred thouſand pounds,
" which is ſo much loſs to the national
" circulation; and as this makes a void
" in the arts, trade and navigation, it fol-
" lows, for the conſequence is ſelf-evident,
" that the Italian muſic has propor-
" tionally diminiſhed our ſtrength: and
" hence we may infer, for here likewiſe
" the thing ſpeaks of itſelf, that, if this
" Italian theatre be not ſhut up, its

" *ariettas*

* The Conſervatori at Naples.

" *ariettas* will, in leſs than half a century, " teach the French, thoſe natural ene- " mies of ours, to ſing *Te Deum*. It is a " clear caſe; for why have we ſuch good " ſoldiers? only becauſe we pay them " well: now, when our finances come " to be cramped, we ſhall not be able to " give them that encouragement.

" It has always been a matter of ſur- " priſe to me, that our p——t, amidſt " ſo many inſignificant bills, ſhould never " think of making one on this important " article, and our long-winded ſpeakers " never beſtow a word on this growing " evil.

" Indeed, were this theatre to be ſhut " up, our ladies of quality, and our " beaux, would be ſtrangely at a loſs one " day in the week: on Saturdays, the " great opera day, they would not know " what to do with themſelves. It is the " faſhion to go thither, though at the " expence of four long weariſome hours; " that is, you know, during the per- " formance.

" The time, however, is not quite loſt " there, it being in ſome meaſure a pub- " lic rendezvous, where many reſort for

" quite other purpoſes, than hearing the " muſic.

" For my part, I am ſo averſe to theſe " Italian ſhows, that nothing makes me " eſteem his Majeſty, as a patriot King, " more than his contempt of theſe ſpec- " tacles. Before his marriage he had " never been at an opera ſo much as " once; and if ever he has honoured it " with his preſence, it has been purely " to pleaſe the Queen his conſort: and " in reality a theatre, which, beſides " having no moral tendency, impove- " riſhes the ſtate, ſhould not be counte- " nanced by a ſovereign, who has the " welfare of his people at heart."

LETTER LIX.

The Same, to the Same, at Pekin.

London.

ALL the Baronet had ſaid about muſic, and the impropriety of Italian operas, did not ſatisfy me: I found I had ſome other queſtions to lay before him; ſo, going to drink tea with him the next morning, I entered on my interrogatories:

rogatories: Pray, Sir, is ſinging a new thing in Europe? I have heard it talked of as a modern taſte: was it not known among your anceſtors?

"Yes, anſwered he, and perhaps their "manner was more juſt than the pre- "ſent, having leſs of art in it. Men, "continued he, had begun to ſing, be- "fore there was any ſuch thing as notes. "All the languages in the world were "muſical originally. Articulation implies "ſounds, and theſe ſounds conſtituted the "vocal muſic of all nations.

"The intreaties of one ſex to the "other formed the B. flat, and ſemi- "tone; from earneſtneſs, and the vehe- "mence of paſſions, proceeded the *dieſis*, "the B. ſharp, with all the other ſharps.

"People, in their natural ſpeech, ſung "their affections and averſions; but this "muſic, by which every nation was di- "ſtinguiſhed, was not leſs different than "their idioms. It may properly enough "be ſaid, that operas were before thea- "tres. The recitative, ſtill uſed on the "ſtage, was the natural manner of utte- "rance in the common occurrences of "life, and the tunes expreſſed the effuſions "of the paſſions.

"The

" The maſters of this art, who were " not known till long after, created no- " thing: all they did, was only inventing " notes, as marks of ſounds, laying down " rules for muſic, and reducing it to mea- " ſure: in ſhort, modern muſic is nothing " more than vocal expreſſion, modified " into ſong. This ſong, to produce its " intended effect, muſt be analogous to " the genius of the nation for which it is " compoſed; for it is only by accents, " natural to the ſoul, that it can be " moved with any degree of ſenſibi- " lity.

" An Engliſhman, in ſaying that " Italian muſic moves him, does not " mean that it affects him; moving and " affecting being very different. Thun- " der, or great guns, cauſes an emotion " in all men, but does not equally affect " them.

" For the emotion cauſed by muſic to " produce a like ſenſation in people of " two different countries, the two lan- " guages muſt render like expreſſions by " like ſounds.

" Between the Engliſh grammatical ac- " cent and the modulation of the Italian " muſic there is no kind of affinity: the

" Engliſh accentuation does not make " the like impreſſion on an Italian brain. " The difference of the vocal expreſſion " ſhews itſelf in the drama of the two nati- " ons: Garrick does not act King Richard " III. as would an Italian player; nor " does Woodward, in the comic ſtile, " expreſs his part like Sachi, the famous " Italian comedian: the tones and ac- " cents are quite different; and, were " theſe actors reciprocally to change their " theatrical cadence, they would not be " underſtood by their reſpective nations. " Madamoiſelle Claiſon, whoſe pathetic " modulations, in tragedy, throw the " Pariſians into tears, would ſet the " London audiences a yawning.

" I allow that one muſic may be ſu- " perior to another; but this ſuperiority " relates only to the harmony of ſounds, " which is nothing but a more perfect " combination of notes. Then the ex- " preſſion may ſuffer by this ſuperio- " rity, as, in ſome nations, the more " harmonious an accent, the leſs ex- " preſſive. And we are not to imagine " that there is a general expreſſion in " muſic, which will rouze the paſſions

" in

" in all nations: this requires, that all " men ſhould have the ſame degree of " ſenſibility.

" Theſe ſounds, indeed, may be ſo " combined, as to expreſs the accents of " every particular nation; but this is a " perfection beyond the attainment of " modern muſic. In order to this, the " maſters ſhould have a general idea of " the morals and manners of nations; " ſhould be acquainted with their reli- " gions, politics, cuſtoms, taſte, genius, " and particularly their climate and con- " ſtitution; for all theſe concur in giving " each nation its degree of ſenſibility: " now ſuch a happy revolution in this " art is not to be expected, the moſt " ſkilful muſic-maſters being men of " ſhallow parts, and without any other " knowledge than the placing of notes " on lines.

" A moral impoſſibility may likewiſe " obſtruct this perfection, the muſical " taſte and genius of an Italian com- " poſer being derived from the climate: " and, for his temperament, he cannot " give it a new turn; he compoſes by his " own ſenſations, and not by thoſe of " others.

" The

" The expreſſion, properly ſo called, on " which the Italian muſic is grounded, " differs in every reſpect from that of " the Engliſh: the force of that language " is incompatible with the modeſty of " ours. A Briton, who, in common con- " verſation, ſhould expreſs himſelf in this " manner, *Oh cara, cariſſima, diletta del* " *mio cuore, anima dell' anima mia!* with " other phraſes, very common in Italy, " would be ſtared at here."

You are, ſaid I, interrupting him, ſpeaking only of the impropriety of the mode, as I may ſay; but I would know whether the moderns have improved muſic in general. " That is what I can't well tell " you," anſwered he; " a great many " hold the affirmative; but, for my part, " I am ſo far of a different opinion, that " I rather think they have ſpoiled it: I'll " give you a ſketch of its hiſtory.

" Some thouſand years ago, the ſing- " ing of the Europeans was no more " than their natural pronunciation; but " the Italians, in proceſs of time, ſub- " ſtituted art in the room of nature, and " turned ſinging into thrilling. After " ſpoiling their own muſic, they ſpoilt " that of other nations.

" The

" The Italian muſic was originally only " a recitative, as it ſtill ſubſiſts in the " operas; that is, a ſimple utterance, ex- " preſſive of the accents of the ſoul. " Voice was made uſe of to ſooth or in- " flame the heart, and not to tickle the " ears: it ſcarce differed from vocal ex- " preſſion: the notes were as grave as the " words, till the *ſemicromas* and *ariettas* " made their appearance, to the total " ſubverſion of the original ſyſtem.

" Fauſtina was the firſt who exceeded " ſix notes in a meaſure. Bernard had be- " fore exerted himſelf to the utmoſt ce- " lerity of expreſſion, and Farinelli, who " came after him, reduced the whole to " whiſtling. The Italian ſtage became " the land of nightingales, and capacity " conſiſted in a good windpipe: he who " could quaver through two or three oc- " taves, or ſing a *ſonata* to a fiddle, bore " the bell. The natural expreſſion of the " antient ſong was now abſorbed by art: he " who outſtripped the notes, if I may be al- " lowed the expreſſion, was a tip-top ſinger. " The fiddles could not keep pace with " the voices: the *ariettas* were raiſed to a " louder key.

" Sharp

" Sharp and forced notes became ne-
" ceſſary, that they might be heard above
" a numerous orcheſtra; and this ſinging
" being unnatural, nature was, in a mon-
" ſtrous manner, adapted to it. Men
" were caſtrated like horſes: the world,
" with amazement and deteſtation, ſaw a
" generation of mortals, who were neither
" male nor female. This mutilation, be-
" fore known only in eaſtern palaces, be-
" came a cuſtomary practice for the
" ſtage.

" The *buon guſto* put the finiſhing hand
" to adulterations; and in what it con-
" ſiſted was never known, except its be-
" ing a new mode of ſinging, perpetually
" varying: it never continued the ſame
" ten years together; and amidſt its many
" variations, it not unfrequently contra-
" dicted itſelf; for *Il buon guſto*, at one
" time, was *Il cattivo guſto* of another.

" The Spaniards, and the Portugueze,
" being of a very impreſſible tempera-
" ment, readily adapted this voluptuous
" muſic. The Moors, their conquerors,
" had introduced the African muſic
" among them; and it was made uſe of
" for the ſpace of eight hundred years:
" ſoon after the expulſion of that people,

" the

" the climate was on reſtoring the ori-
" ginal Spaniſh muſic, when they became
" enamoured with that of Italy. The Ger-
" mans likewiſe, from a like infatuation,
" incorporated this new Italian mode
" with theirs; and the reſult of this
" medley was a kind of harmony, as
" ſtrange and uncouth, as it was ſingu-
" lar.

" Handel, though looked upon as the
" reſtorer of our muſic, I rather think,
" ſpoiled it: the doſe of Italian, which he
" infuſed into it, was too ſtrong: yet has
" his method been religiouſly obſerved by
" all ſucceeding compoſers. Our preſent
" Britiſh tunes are made up of trills and
" quavers. Handel has ejected true in-
" genious ſong, and, in its ſtead, given
" us a falſe and deceptive manner. An
" Engliſhman, when he ſings now, does
" not ſpeak truth; he is ſo far Italianized,
" that, in muſical expreſſion, he ſtudies
" rather to impoſe on the ſenſes, than
" captivate the heart.

" This is, as if a nation was to change
" its idiom, and, after ſpeaking one and
" the ſame language for twenty cen-
" turies, be obliged to make uſe of ano-
" ther.

" Let

" Let it not be thought a matter of " indifference, that a people is affected " by one mode ſooner than by another; " for hiſtory informs us, that no altera- " tions were ever made in muſic, but " they more or leſs affected the govern- " ment: and good reaſon why; for muſic, " by acting on the ſenſes, influences the " manners. From this I could draw an " inference, and perhaps even prove, that " ſince the Italian muſic's getting footing " in England, luxury and voluptuouſneſs " have increaſed among us."

LETTER LX.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* Pekin.

Liſbon.

I Lately took a dinner with an Engliſh merchant, who had invited me. Having heard that the Britiſh merchants at London lived thriftily, I expected a dinner anſwerable to that character; but, behold, here was an entertainment ſplendid to profuſion and magnificence.

Dinner

Dinner being over, the gueſts were led into a ſecond apartment, where footmen, in rich liveries, brought coffee in gold cups.

After drinking coffee, a game at cards was propoſed, and my friend aſked me to make one. I excuſed myſelf, as knowing nothing of European games; on which he anſwered, Don't be afraid, Sir, that here you may be drawn in to loſe any great matter; we only play for diverſion: he muſt have ill luck indeed, who, in a whole afternoon, ſhould loſe fifty moidores; that is, near three hundred ounces of ſolid ſilver. Had I known the game ever ſo well, ſuch a diverſion would have ſet me againſt it. Accordingly I was left to myſelf, and the other gueſts, placing themſelves round tables, began to play. Two or three hours did I walk about, to ſee their manner of playing; and the up-ſhot was, that ſome of the merchants loſt two or three hundred moidores for this afternoon's diverſion.

The cards being thrown aſide, the maſter of the houſe ordered his horſes to be put to, and a very magnificent equipage carried us to the Long Room. This is an aſſembly, ſet up by the Engliſh

liſh factory, where, every day in the year, they laugh, eat and drink, dance, and game, from ſix in the evening till midnight

That day there happened to be an extraordinary ball. On entering the ſaloon, believe me, I was ſtruck with the view: never did my eyes behold ſuch luxury and magnificence: any one would have taken theſe merchants for petty ſovereigns, and their wives looked like ſo many vice-queens. After dancing, or rather romping for about two hours, the company removed into another apartment, where were two hundred covers: immediately a ſupper was ſerved up, which would have done honour to the magnificence of the greateſt monarchs in Europe. The ladies only ſat down, the gentlemen ſtanding behind their chairs to wait on them. After ſupper the ladies roſe, and left the table to the gentlemen, who ſat down, and a freſh ſupper was brought in.

Whilſt the gentlemen were at table, I went back into the ball-room, and ſeated myſelf by an Engliſh gentleman in a plain dreſs, and lately come from London. Perceiving by his countenance, that all this parade did not much pleaſe him;

him; Sir, ſaid I, will you be ſo good as to explain this riddle to me? This is an aſſembly of merchants, whoſe principal qualities are, or ſhould be, œconomy and frugality; and yet what profuſeneſs and magnificence is here! What divinity is it then which preſides in this place? Folly, anſwered he; and all the people you ſee here are its worſhippers. The misfortune is, continued he, that Great Britain is a loſer by this luxury; for theſe extravagant expences being among the Portugueſe, they thus recover the money which our labour and induſtry had got from them: the manufactures of our workmen are here diſſipated in feaſts and entertainments. At this very time a ſcheme is talked of for a maſquerade, which will coſt the factors, or rather England, above a thouſand guineas.

Pray, what kind of merchants are theſe? They are, anſwered he, what we call factors: goods are conſigned to them from England, and they diſpoſe of them on account of the Engliſh merchants. Well, and do they give a good account of their commiſſions? ſaid I. A very good account; for, that there may be no miſtake in the articles, they give no account at

at all. Effects ſent from London to Liſbon may be looked on, as in mortmain, utterly loſt. It is now ſix months ſince I left England to ſettle with my correſpondent, who, to-night, is maſter of the ceremonies here, and finer dreſſed than ever I ſaw King George himſelf; yet cannot I bring him to come to an account with me: nay, he threatens, if I talk much, to bring our affairs before a Portugueſe court: ſhould it be ſo, my account is indeed ſettled; and I may go back as I came; for a law-ſuit, at Liſbon, takes up exactly a century.

In the mean time the ladies and gentlemen were returned into the dancing-room; on which we withdrew to a corner, where we had a full ſight of the company, ourſelves ſcarce ſeen. Sir, ſaid I, you muſt, to be ſure, have ſome knowledge of this aſſembly: will you be ſo good as to make me leſs a ſtranger to it? I know ſeveral, ſaid he; but, before ſpeaking particularly of them, I muſt give you a general ſketch of the whole body, as thereby the ſequel will be more perſpicuous and entertaining. All whom you ſee are exotics, tranſplanted hither by accident or indigence; but how

different

different their preſent affluence from their original poverty!

About ſix years ago, their luxury had brought them ſo low, that the whole factory muſt unavoidably have broke, had not the Divine wrath ſaved them: the earthquake ſtrengthened ſeveral houſes, which were near falling; and the general conflagration of Liſbon performed a very unexpected miracle on many Engliſh magazines, conſuming effects which were not there: it may be compared to the Greek fire, which deſtroyed at a diſtance. Obſerve that man facing us; he is a Hamburgh merchant: things were but ſo-ſo with him the day before the earthquake, and the day after he became very rich, realiſing effects, to the amount of fifty thouſand pounds ſterling, which belonged to his correſpondents. This may be ſaid to riſe out of the aſhes of roguery.

You ſee that little man, with ſuch briſk eyes: he was perplexed about ballancing, when that phænomenon burned his books. The earthquake was a lucky event to him: the ſame day eaſed him of his wife, and revived his credit. But, ſaid I, interrupting him, give me leave

to

to aſk who are thoſe gentlemen with a broad red ribbon, whom I ſee in different parts of the room, and to whom great reſpect is ſhewn? Theſe are fidalgos, or grandees of the kingdom. What buſineſs have they here? They ſeem to me quite out of their element. Why, I will tell you; they come to affect, in public, a great regard for the Engliſh, and afterwards, among themſelves, laugh at our folly.

Yonder merchant, that handſome man, ſtanding at the farther end of the room; I beg a word or two about him. Trade muſt think itſelf honoured in ſuch a member; but, far from being a merchant, he is ambaſſador from the firſt crown in Europe. He is very young, ſaid I, for a depoſitary of court-ſecrets. A marriage, ſaid my companion, gave him a lift into the miniſtry. He has married a widow, whoſe huſband is ſtill living. His ſudden promotion was the table-talk over all Europe: but where is the mighty matter? ſomething muſt be done for thoſe magnanimous perſons who have overcome vulgar prejudices.

He, next to him, I take to be, likewiſe, ſome public miniſter. You are right; he is a miniſter; and from a counting-houſe

has ſtept into an embaſſy: but that's nothing uncommon in the republic where he was born. He is reckoned a man of wit; but I could wiſh him a little more ſenſe. The low circumſtances of his family required a good match, and he has gone and made a bad one. The government, which employs him, has ſupplied that deficiency; but I have no great liking to thoſe who burthen the ſtate, in repairing their follies. Who is that large man, of pretty good preſence, but ſomething ſingular in his dreſs? That, replied he, is a Dutch merchant, and the king of P——'s reſident; who, without ever ſeeing, or knowing him, made him his miniſter; but, at the ſame time, by way of a cautionary warrant againſt his conceitedneſs, gave him in charge, not to concern himſelf about what affairs he may have at this court. Princes, like ſkilful artiſans, give a value to the meaneſt material. I fancy there are ſeveral other miniſters with thoſe you were ſpeaking of. No, anſwered he, thoſe are conſuls. And pray, ſaid I, what may that mean? They are ſtate-lackies, or political apprentices. It ſeems, ſaid I, too late in the day with moſt of them to be apprentices: is it not

not ſome time before they learn to be conſuls? No, anſwered he, they are ſo at the very firſt.

Here I begged a few minutes more of the communicative gentleman, with a promiſe of dropping my impertinence. What are all theſe female deities, dreſſed up like princeſſes, yet with ſomething ſo ordinary and low in their looks, as if they were chamber-maids diſguiſed in their miſtreſſes clothes? There is not one woman, ſaid he, among all this flaunting groupe, who is not, in fact, diſguiſed; not one, whoſe condition does not bely her dreſs: moſt of them are beggars brats, ſprung from the dirt, and of courſe haughty and ſilly: they are eaten up with vanity. In other countries, pride makes women inſupportable; at Liſbon, it makes them mad: the diſtemper affects the fibres of the brain; and then the huſbands ſend them to Ireland for the recovery of their ſenſes. Yet I cannot ſay it is the peculiar fault of the creatures; pride and impertinence are natural to females of mean birth, and conſequently of no education: it is the huſbands who are to blame, ruining themſelves for the whims of ſuch conſorts.

But to return to the factory: the fire of Liſbon had pretty well retrieved their

affairs; but a new profuſeneſs, a diſſipation before quite unheard of, has plunged them into all the difficulties they laboured under, at the time of that phænomenon: it is however hoped, that, by God's bleſſing, a ſecond earthquake will ſoon ſet all to rights again.

LETTER LXI.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

I Went, yeſterday, to the grand ridotto; a public ſaloon, where the nobility of both ſexes meet four times a year.

There was a great deal of company, and the ladies were extremely well dreſſed; yet many, with all their finery, made but a homely appearance. The Engliſh women do not appear cut out for dreſs; their various ornaments give them ſomething of an air of conſtraint, which quite diſfigures their natural beauty.

After looking at one another for ſome time, the company divided into parties, at different

different quarters of the room, to dance ſome minuets, as the Europeans phraſe it.

This dance, I believe, I may have already mentioned to thee; but the affair is as follows. A gentleman takes a lady by the hand, and leads her a ſtep or two forward with him; then makes her deſcribe a circle backwards, by which ſhe is brought to the place where he took her; then they croſs over for four or five minutes, their eyes meeting as they paſs by each other; and conclude with a low genuflexion on both ſides: the whole is performed in a very grave manner, without ſo much as a ſimper or ſmile, minuets in Europe being, of all diverſions, the moſt ſerious. Whether theſe ladies and gentlemen turned well, I cannot pretend to ſay; but a Frenchman, a native of Paris, who ſtood behind us, was perpetually ſaying, There's aukward dancing! no eaſe, no ſprightlineſs, no air: was ever ſuch ſtiffneſs ſeen! they are like moving images! And it is not unlikely that he was ſomething of a judge; for the annals of Europe make the Pariſians better dancers than the Londoners.

The diplomatic body, as it is called, was at this ball, but without diſtinguiſhing itſelf to any great advantage.

France, ſince the laſt war, has given over dancing: Spain is afraid of making a falſe ſtep: the noiſe of great guns has brought a deafneſs on the queen of Hungary; and Portugal's late narrow eſcape has put it out of conceit with dancing: Holland ſtands neuter, let who will dance: Venice would dance, were it not apprehenſive that the Turk would put it out of tune; and the Pruſſian monarch, ſince the introducement of his ſolemn military tread, has forbidden his miniſters and all about him to cut any capers.

Of all the powers of Europe, whoſe ambaſſadors were preſent, Ruſſia alone danced two minuets: I am no judge of his performing; but an Engliſh politician, on my left hand, whiſpered to me, That is not the moſt ſhining part of his miniſtry.

The Baronet and I, being no dancers, walked about to view the ladies; on our meeting with any remarkable face, I had my queſtion ready, and my friend as readily anſwered it; but, my queſtions coming

ing on very thick, he thought it beſt to anticipate them.

Do you ſee, ſaid he, that lady ſitting oppoſite the dancers? It is my lady ——: there is a ſweetneſs in her countenance; but with ſomething of an inſipidity that extremely diſguſts men of ſenſe. The lady with ſuch charming features and complexion, who now ſpeaks to her, is lady ———, a dumb beauty: her charms are without expreſſion, like thoſe of a great many Engliſh women, who ſeem made to be craioned: their faces have all the excellencies of a portrait; and of this lady it may be ſaid, that the copy will be viewed by poſterity with more pleaſure, than the original is by her cotemporaries. The third, ſtanding before her, is lady ———: there's eyes! there's a mouth! obſerve what a lovely arm! it is a thouſand pities ſhe is too high in fleſh. That fourth, who ſteps to ſpeak to her, is my lady ———: ſhe has a good ſhare of ready wit, and would not look amiſs, were ſhe not ſo exceſſively meagre. There is always ſome flaw or other in Engliſh beauties; either they carry a conſumption in their looks, or are too replete. Mind that Roman beauty there, before us: that is

Mrs. P———: there's a ſtately figure! dignity and amiableneſs blended: but ſhe is a little hard of hearing, ſo that it is pain to her own ſex to converſe with her; and yet, a whiſper from a man ſhe ſhall hear very clearly.

We had already muſtered half the ladies of the company, when I was ſtruck by ſome features, which I had never ſeen before.

Sir, ſaid I to the Baronet, who are thoſe three beauties, coming towards us, arm in arm? They are the H—r—t—ns. Heavenly creatures indeed! continued I: that they are ſiſters, I ſee by their reſemblance. Yes, but ſhe in the middle is the eldeſt, the mother of the other two. A very extraordinary mother, ſaid I, to look never the worſe for being born twenty years before her daughters. I aſſure you, not a few would heſitate which of the three to chuſe. Here on our right I obſerve three or four ladies in large hoops, and their dreſs moſt gorgeous; yet with ſomething odd in their looks: who can they be? They are Jeweſſes come from the city. Why, indeed, replied I, on a cloſer view, thoſe faces plainly ſhew the Jeruſalem fabric: their 'ſquire, ſaid he, with his queer eyes

eyes and wainſcot face, is a Jewiſh fop; of all the characters in Europe, the moſt ridiculous.

This, I promiſe you, ſhall conclude my queſtions for this evening; only tell me who that young lady is, ſo glittering with diamonds, whom all the men whiſper as they paſs by, and ſhe ſmiling at all the men? I will tell you: ſhe is a lady of pleaſure, in queſt of culls: ſhe has raiſed large ſupplies from half the Engliſh nobility, and now is for fleecing the other half. You ſee ſhe is nothing of a beauty: her face is all ſkin and bone: ſhe is low-cheſted, her ſhape clumſey, her arms coarſe, and with a very ugly hand: then ſhe is the moſt empty creature I ever knew. I have ſeveral times ſpoke to her, purely to ſound her ſenſe, but always grew ſick of her: yet is ſhe much followed, and thus is enabled to ſtrip heirs, and other young gentlemen; for at London every thing has its run, even to proſtitution itſelf.

Has London no hoſpitals for thoſe women? ſaid I. Hoſpitals! anſwered he: we have none for foundlings; * then how ſhould we have any for thoſe who bring them forth?

* London has one, but the income is not ſufficient.

LETTER LXII.

The Mandarin Cham-pi-pi, *to the Mandarin* Cotao-yu-ſe, *at* Pekin.

London.

SINCE the concluſion of the late peace between England and France, the Engliſh women are obſerved to be grown more fond of trifles. The iſland is now deluged with heaps of faſhions and ribbons, which the war kept beyond ſea.

Among other frivolous imports, ſeveral dolls as big as life, and dreſſed in the Paris faſhions, have been brought over, as models for the Britiſh ladies.

The introduction of theſe gewgaws has cauſed a ſtriking change in the Britiſh females; particularly, that ſince their being dreſſed out in all their foreign decorations, they are become even more talkative than before.

Whether ſome colours have an occult quality in relaxing the tongue, I cannot pretend to ſay; but it is a remark of my own, that a London girl, in a Pompadour gown, has an uncommon flow of words; and

and I have farther taken notice, that, after the ſigning of the preliminaries, the fair ſex here were univerſally become Frenchified.

For inſtance; ſince the peace, they have docked their hats, ſo as to lay bare the whole nape of their necks.

Theſe new-faſhioned hats, which are flat behind, were not adapted without deſign: a woman now can put herſelf in what poſture ſhe pleaſes, and the huſband never the wiſer; whereas, before, the rumples of the hats diſcovered into what attitudes wives had been throwing themſelves.

The Engliſh moraliſts affirm, that nothing but a fifty years continual war with France will bring the Engliſh women to be like their plain thrifty grandmothers.

They have farther obſerved, that beating the French half a ſcore times, effects only a tranſitory reformation; for a peace brings over dolls, ribbons, pompoons, &c. and ſpreads all the former contagion of levity, oſtentation, and profuſeneſs.

LETTER LXIII.

Liſbon.

THOUGH I have nothing to aſk at court, yet I am deſirous of ſeeing a public audience of one of their men in power; eſpecially having heard that it was very well worth a foreigner's notice.

Accordingly I went yeſterday to Count O———'s, chief miniſter of ſtate. There were only ſixteen hundred perſons, waiting to ſpeak with him. The paſſage to his cloſet, the chamber, anti-chamber, ſtairs, hall, ſteps, and half the ſtreet, were covered with ſuitors. Sir, ſaid I to a Portugueſe ſtanding next to me, it muſt take the count up months to diſpatch all his dependents. Months! anſwered he, it is done in a trice: his excellency's horſes are already put to; he is going to the king, and he gives us audience as he comes along: thank God! our miniſters, at Liſbon, are expeditious.—Oh—the door opens! there's his excellency! now you will

will ſee what quick work he makes with us.

Count O—— is on the wrong ſide of ſixty, tall, long-viſaged, ſomething bleareyed: through the natural gravity of his countenance, it might be perceived that he is tolerably maſter of his muſcles, and had been adapting them to a ſemblance of eaſe and popularity. The whole croud ruſhed towards him; thoſe who were in the anti-chamber, preſſed to the cloſet-door; they who ſtood in the ſtreet, thruſt themſelves into the hall; and thoſe who filled the hall, forced their way up ſtairs: the ocean, in a ſtorm, cannot be more tumultuous. "My lord, cries the firſt, "here's my memorial; it is concerning "———. Very well, ſaid the miniſter, "with an air of affability; I know its "contents, and ſhall take care to give "orders accordingly. My lord, ſaid a "ſecond, I come about a ———. O! "very well, I underſtand you, I'll do what "is neceſſary. May it pleaſe your excel-"lency, interrupted a third, I would re-"mind you of Manuel Lopes's penſion. "It ſhall be paid in time. My lord, con-"tinued a man pretty well advanced in "years, it is now thirty years ſince I have

"been

" been ſolliciting. T'other thirty years " patience, ſaid the miniſter, and your " ſollicitations will be at an end." So far he is right, whiſpered the Portugueſe to me; for the poor petitioner is already turned of ſeventy, and at a hundred years all aſking is over with us.

In the mean time the audience went on. " My lord, cried a man in the crowd, " I am ſent to your excellency by the " king, to ———. I know the affair: " he has not ſaid a word of it to me, but " it is as well. My lord, continued ano- " ther, your excellency knows what brings " me here. Yes—no—oh! I have your " meaning,---ay, that's the very thing.

Here a perſon in an uniform, with ardour in his looks and words, cried out, " I come for my colonel's commiſſion " for the new regiment of dragoons. " It is made out, ſaid the count; the re- " giment is appointed; we only want " ſoldiers.

" My lord, ſaid another, I am director " of the royal damaſk and ſatin manufac- " tures, and come to let your excellency " know, that we are at a ſtand for want " of ſilk. Make uſe of cotton.

" My lord, ſaid another, putting a pa-

" per

" per into his hand, I am maſter ſhip-
" wright of the king's dock; we want
" timber for building men of war. Let
" cork ſerve.

" My lord, ſaid a commiſſioner of the
" treaſury, we are quite out of caſh.—
" Then draw on the bank of England;
" they have got all our money." Amidſt theſe expeditious diſmiſſions, he was ſtill making his way to the ſtreet-door, where his coach waited for him: at his appearance, the door being immediately opened, the miniſter threw himſelf in, and drove away to the king; and this was his way of diſpatching his clients.

I obſerved that this able miniſter's great art, is to cut ſhort thoſe unhappy people, whoſe affairs drive them to his levee: and, indeed, were he patiently to hear each of them tell his tale, there would be no end of it; ſo that it is much the beſt way to mind none, and thus quickly diſpatch them all.

LETTER LXIV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

WITH this I ſend thee the faces of the moſt celebrated Engliſh beauties, which may well be called a complete ſet of charms, graces, and allurements. I purchaſed it at a ſhop, where they are ſold ſingle: they do not come dear; a few guineas will buy a whole ſeraglio; and, indeed, they are the cheapeſt things, at preſent, in England. I have, in my chamber, half a dozen ladies, all celebrated beauties, and their eyes ſtand me only in ſix-pence the pair.

Here a huſband has no excluſive enjoyment of his wife: three or four thouſand individuals come in for a ſhare, by buying the pictures of them; and it is ſaid, that ſometimes the enjoyment of the original is leſs eligible than of the copy: however, I have heard, that there are many huſbands, in London, lead a moſt weariſome life with their angelic ſpouſes. It is not only ladies

ladies of pleaſure, that are repreſented in prints, but even ladies of quality are thus expoſed to the public gaze.

In theſe face-ſhops you ſee vice on a level with virtue; for I bought the following, which were all in a ſtring: Fanny Murray, Lady Berkeley, Kitty Fiſher, Lady Forteſcue, Charlotte Fiſch, Lady Waldegrave, Nancy Dawſon, Lady Barrington, Nelly O'Brien, the Dutcheſs of Ancaſter.

Beſides female beauties, the dealers in prints have complete ſets of the great men of the ſenate and courts of juſtice; and the like honour is conferred on thoſe of the theatre.

One of theſe print-ſellers was talking to me of a ſcheme of his, to have the pictures of all the members of parliament who approved the laſt treaty of peace. If ſo, many an obſcure face will make its public appearance.

LETTER LXV.

The Same, to the Same, at Pekin.

London.

LETTERS from Paris ſay, that the king of France has recalled a diſgraced miniſter: this is the firſt favourite ever known to be allowed to appear within the gate of Fortune's temple, after being once turned out: accordingly this ſingular event occaſioned a great deal of talk here, and various are people's ſentiments.

The Paris naturaliſts ſay, that the monarch's conſtitution is impaired, that he is not ſo full of animal ſpirits, whoſe vigorous action on the brain might enable him to go through with a reſolution.

Politicians will have it to be a forced ſtate-fetch, to which the king's warrant has been obliged to give way: they affirm, that in the preſent juncture, there is not another miniſter qualified to take the helm; and that, if he was not recalled ſooner, it was only to have time for preparing his machines, the operation of which will greatly heighten his glory.

Others

Others again conjecture, that this is all the favourite ſlave's doings: after overthrowing the idol, ſhe is for ſhewing France that ſhe likewiſe can replace it on its pedeſtal. I am rather inclined to this laſt opinion, from the ſingularity of this recall, as it denotes an unlimited aſcendency over the ſovereign's mind.

LETTER LXVI.

The Same, to the Same, at Pekin.

London.

THE ſon of a ſovereign German prince came over to marry the king of England's ſiſter. Being ſubjects of the higheſt rank, they were judged to be within the verge of the ceremonial of courts, relatively to royal perſonages, extremely rigorous, and even inhoſpitable; for the prince was not allowed to make any ſtay in England; by his alliance to the crown he forfeited the privilege of a ſubject; he had barely time to marry the princeſs and make off. This illuſtrious pair were obliged to croſs the ſea, at a ſeaſon no leſs dangerous than ſevere: after

after their departure, it was not known, for ſome days, what was become of them; nay, it was reported, that they both were loſt; but ſuch is the rule, go they muſt, had unavoidable death ſtared them in the face.

Thou ſeeſt, that for a foreign prince to come over and marry a daughter of England, is ſomething dangerous, as running the hazard of conſummating his marriage at the bottom of the ſea, before he can get his bride into his own country.

LETTER LXVII.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

AS to the manner of theſe people, I ſhall ſay little: like ſome others in Europe, religion and morality have not the leaſt weight with them.

The late remedy, which heaven made uſe of, for the amendment of the Portugueſe, has only increaſed their profligacy. Before the earthquake, Liſbon had ſome appearance of virtue; but ſince that convulſion,

vulſion, it is totally over-run with vice. Debauchery, which religion and decency kept ſhut up in convents, has broke looſe, and diſſoluteneſs is become univerſal. They, who had devoted themſelves to continency, have availed themſelves of the wrath of heaven, to give a looſe to their deſires. Aſtoniſhing obduracy! a people to plunge themſelves deeper in guilt, the more means a merciful God employs for drawing them out of perdition! But the whole is not to be charged to the late phænomenon; the way had partly been laid by ſuperſtition, luxury, pride, and oſtentation.

Abſolute deſpotiſm may likewiſe have had no ſmall ſhare in it. A people compelled to turn their eyes aſide from the proceedings of government, naturally ſink into ſloth, ſupinity, idleneſs, and indolence; the prelude to all manner of enormities.

LET-

LETTER LXVIII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

THE European monarchs always converſe by letters, without ever exchanging a word together: if they ſee each other's pictures, that is all: they enter into treaties, declare war, or make peace, without ever ſeeing one another: not that, like the eaſtern princes, they keep themſelves ſhut up in their palaces; ſo far from it, that they are always riding about: but European dignity does not admit of a king's ever ſpeaking to his equal; and for one ſovereign to meet another, is an ill omen to both.

Lewis XIV. king of France, on taking leave of a king of England, named James, ſaid to that prince, The beſt thing I can wiſh you is, *that I may never ſee you again.*

It is not the diſtance of places, which occaſions this ſtrange behaviour, moſt of the European ſtates being of no very great

great extent. There is a certain ſovereign, who rides over more ground, at a ſtag-hunting, than would carry him to two or three neighbouring ſovereigns. The greateſt difficulty about viſiting one another, is in the ceremonial of ſuch an interview.

About half a century ago, an emperor of Ruſſia took it into his head to come and pay a viſit to a king of France; which put the French court to ſuch perplexity, that a meſſage was ſent to him, to know how he would be received.

As two ſuns are never ſeen in the ſame horizon, ſo muſt not two ſovereigns be in the ſame place.

A prince ſeated on the throne, ſurrounded by his ſubjects, could not bear to hear the title of majeſty given to any other; it is incompatible with regal dignity: and though, in the courts of certain European monarchs, there may happen to be other ſires, yet theſe are ſome dethroned ſires, mere cyphers, living on a precarious allowance.

It is a misfortune to the Europeans, that the court-ceremonials do not allow of ſovereigns meeting, and conſequently of ſettling their affairs themſelves.

Their

Their envoys are not ſo nearly concerned, nor have they the like affection for the people: agents never tranſact buſineſs ſo well as principals.

I have elſewhere taken notice that the former, by their want of capacity, rather make bad worſe.

I enlarge on this head, becauſe I could heartily wiſh that Lewis the XVth and George the IIId had an interview, and that, on this occaſion, two honeſt ſenſible perſons would lay before them the calamities which war has brought on their people. I conclude, from the good temper and generoſity of both theſe princes, that, for the relief and welfare of their ſubjects, they would ſoon join in a conſtant and inviolable peace. That ambition, which commits ſuch ravages in Europe, and makes this part of the world a ſcene of devaſtation and horror, is not owing to kings; it is they who have their ear, that are the incendiaries.

LETTER LXIX.

The Same to the Same, at Pekin.

London.

WE hear from France, that the parliaments of the kingdom make very ſtrong repreſentations to the throne, on the preſent bad ſtate of the finances, and the means of retrieving them. They likewiſe declare againſt the impoſitions of certain taxes, peculiarly onerous to the people.

The open force hitherto made uſe of, to reſtrain them within a blind obedience, has only made them both more keen-ſighted, and more reſolute in the diſcharge of their duty.

They have laid their complaints before the monarch, in terms which would do honour to thoſe antient republicans who broke the chains of deſpotiſm.

Some politicians, however, think that ſuch a ſpirit of independency, now germinating in the ſoil of ſlavery, is not in its right place; and for every thing

to be in its local order, this boldneſs ſhould croſs the ſea, and remove into the land of independency. Concerning this, a ſchemer lately ſaid, that the parliament of Rouen ſhould be ſent to London, and the Houſe of C——— come to Paris.

But I have ſpoken to ſome ſpeculatiſts, who aſſured me that Great Britain would be never the better for ſuch an exchange, as the energy and vehemence of the French ſpeeches would relax at Calais; adding further, that the eloquent parliament of Rouen, though it might reach London ſafely, on being welcomed by certain agents, would not have a word to ſay.

LETTER LXX.

The Same, to the Same, at Pekin.

London.

THE news mongers, and coffee-houſe politicians, who here ſettle the nation's affairs, affirm, that the former miniſter, who was diſmiſſed, on the demiſe of George II. is coming into play again. They tell you of a conference already held for that purpoſe, and that the ſovereign

ſovereign lately cloſeted him, to know whether a *mezzo termine* would not be expedient in the preſent ſituation of public affairs; that is, whether he would not accept of the adminiſtration on certain conditions: but the miniſter ſtood to his point, and even required conceſſions which this ſovereign rejected.

On this diſſenſion the conference broke up; the king determined to do without him, and he no leſs determined that he ſhould not.

From the great party which the miniſter has in the nation, it is not improbable that the people will, as it were, give him a replevy to be reinſtated in his poſt: ſhould this be the caſe, he will foil the crown a ſecond time; I mean, he will have obliged two kings of England to keep him in the miniſtry. After all, I do not know, but the ſovereign's being forced to retain, at the head of affairs, thoſe whom he could wiſh at a diſtance, may ſometimes be an advantage to a nation.

LETTER LXXI.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

WERE angels of an olive complexion, I ſhould compare the Portugueſe women to thoſe celeſtial ſpirits, the beauties here being of a brown complexion, with a tinge of the tawny.

The women in Portugal have generally fine eyes and teeth; two capital features, which in ſome meaſure cover any other defects in a face: accordingly, almoſt all the Portugueſe women are reckoned pretty.

As to their wit, I ſhall ſay nothing of it. The Europeans give that name to a certain freedom and chearfulneſs of behaviour, which, in a Chineſe woman, would be accounted indecency. Then it is ſo very ſeldom foreigners have any converſation with Portugueſe women, that what deſcription they can give of them muſt be very ſuperficial and uncertain.

The

The Mooriſh cuſtoms ſtill prevail here: theſe people were in poſſeſſion of the kingdom eight hundred years; and, in all likelihood, it will be as many before the Portugueſe come to be true Europeans.

Since my being at Liſbon, I have not ſeen ſo much as the ſhadow of a woman of quality in the day-time; they ſeem to have taken a diſguſt at day-light. The ſun, in all its courſe along this horizon, never has a glimpſe of them; they only make their appearance by candle-light. The women in high life here, have an oſtentatious cuſtom, not known, I believe, any where elſe, never viſiting without a pair of blazing flambeaux before them: this parade, I ſuppoſe, may be derived from Lapland, or ſome other hyperborean country, of perpetual darkneſs. Some ſecret anecdotes of this monarchy ſay, that the female *fidalgos* are very beautiful. If I can get at the ſight of any, thou ſhalt know farther about them.

LETTER LXXII.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

SINCE I have been in England, three remarkable perſons have furniſhed this nation with a great deal of talk; the Cock-lane * ghoſt, the queen's aſs, † and Wilkes, ‡ the member of parliament. The ghoſt amuſed court and city for a long time; multitudes of both ſexes, and even ſome bonzes, viſited it at its home, and converſed with it. Its articulation, it ſeems, was not over diſtinct; but ſome ſounds came from it, and this was enough for its making great noiſe.

The queen's aſs, at its firſt coming over, was exceſſively peſtered with viſits: guards were appointed for it, and a centinel poſted at the door; ſo that, had a Dutcheſs

* A catch-penny cheat.

† A beautiful zebra, of the aſinine ſpecies, made a preſent of to her majeſty.

‡ The writer of a periodical paper.

cheſs of Modena come to London, ſhe would not have been received with greater honour. The reſort of people to its eſcurial, near Buckingham-gate, was inconceivable.

Fame, in the mean time, was not idle, exciting the curioſity of the public by pompous narratives of its fine tail, the length of its ears, and the ſurpriſing beauty of its ſtriated ſkin; but its apartments not being fit to receive a large company, ſome genius of an engraver publiſhed a print of it, that they who could not approach its perſon, might be poſſeſſed of its figure; and this contrivance turned to good account.

Wilkes ſtill made more noiſe than the aſs: his confinement to the Tower gave riſe to a multitude of political debates, and very profound diſſertations; and his diſcharge made a greater noiſe here, than did the public entrance of the Grand Turk at Conſtantinople. But, alas! how fleeting all ſublunary glory! the ghoſt was pilloried, the aſs quite forgotten, and Wilkes ſtole away over to France, to avoid the ghoſt's fate, or ſomething elſe.

LETTER LXXIII.

The Same, to the Same, at Pekin.

London.

THE peace of Europe has given riſe to much debate, and the ſyſtematical men have diſcuſſed it till bewildered in their own inveſtigations. The definitive treaty has been accounted no more than a conſequence of ſome meaſures long ſince digeſted in certain courts: others again attribute it to the overſights of the combined powers of Vienna and Verſailles: others again lay the cauſe of it in the miſconduct of the generals. But, with ſubmiſſion, it is an idle preſumption in politicians, to take the lead of providence, and anticipate events; for, after mature conſideration, chance may be ſaid to decide the fate of nations. A muſket-ſhot may totally change the whole ſtate and appearance of Chriſtendom, ſo as not to be known again.

Had the king of Pruſſia fallen in the heat of the laſt war, Europe would be in a very different ſituation to what it is.

Behold

Behold what a change in the general plan the muſket-ball, which had put an end to that prince's life, would have brought about! The province, for which that monarch had begun the war, would now have been in the hands of Auſtria; and thus it would have recovered its former ſuperiority.

The whole power of the Pruſſian monarch, being, as it were, collected in himſelf, his death would have enfeebled his dominions ſo that his ſeveral enemies would have made a diviſion of them, and this diſmemberment produced a conſiderable change in the ballance of the north; ſuch a change, as would ſoon have given a new face to this part of the world. Thoſe nations, which ſubmitted at the treaty of peace, would have preſcribed the conditions, without any abatement.

This revolution would likewiſe have affected the public opinions: the king of Pruſſia, now admired as the moſt conſummate politician of the age, would have been accounted ignorant of the very firſt elements; and, inſtead of a hero, he would be looked on only as an inconſiderable Hotſpur.

I cannot

I cannot forbear pitying Europe, when I conſider that the fate of its ſeveral nations, in ſome meaſure, depends on two ounces of lead, projected in a certain direction.

LETTER LXXIV.

The Mandarin Ni-ou-ſan, *to the Mandarin* Cham-pi-pi, *at* London.

Liſbon.

IF private perſons often undergo very hard trials, princes are likewiſe not exempt from diſtreſsful cataſtrophes.

I believe there never was a more unfortunate prince than Joſeph the Firſt, the preſent king of Portugal. It was as if ſome baneful noxious influence had been ſhed on the throne, at his taking poſſeſſion of it. The firſt news was an inſurrection among the Braſil ſlaves: ſoon after, ſome public buildings, lately erected, were deſtroyed by a ſudden fire: within a few years came on the dreadful earthquake, which ſwallowed up above forty thouſand of his ſubjects; and he himſelf was for ſome days, like a deſtitute fugitive, without dominion, crown, or even home.

His

His palace, with all its immenſe riches, was conſumed by the fire of the convulſive earth, if not rather that of heaven.

His capital was reduced to aſhes, and what eſcaped the general conflagration, ſerved only to heighten the idea of this deſtructive ravage.

This diſtreſſed prince ſaw his ſubjects roaming about, without ſhelter, and in the moſt extreme indigence, himſelf not able to afford them any relief, which, to a father of his people, muſt have been an inexpreſſible aggravation of his own miſery.

Theſe afflictions, and at no long interval, were ſucceeded by a plot of ſome great men againſt him: their deſign was, to murder him; and they made the attempt at the gates of his very capital, where he received a wound from a hand which he had honoured with his confidence.

The very puniſhment of this crime proved a freſh ſubject of regret. This unfortunate prince, in one day, ſaw moſt of the grandees of his kingdom put to death on a ſcaffold; a circumſtance which greatly diminiſhed the ſplendour of his court, and made his throne ſolitary.

Yet

Yet is this monarch affable, good-natured, mild, and benevolent But, could it be thought? there is a certain degree of goodneſs in ſovereigns, big with greater evils than the cruelty of tyrants: at leaſt, the experience of all ages proves the greateſt injuries to have been committed under good-natured princes.

Severity in monarchs keeps both miniſters and ſubjects within their duty; and this is the ſtandard of public order: the happineſs of a people lies in its limits; all beyond it is tyranny, all ſhort of it is imbecillity. I could name two or three European princes, whoſe lenity is a misfortune to their people.

LETTER LXXV.

The Mandarin Cham-pi-pi, *to the Mandarin* Kie-tou-na, *at* Pekin.

London.

ALL the loud complaints about the exceſſive power of European kings, are now of no avail: reflection comes too late, the buſineſs is over, and deſpotiſm ſettled unalterably.

The

The political ſocieties, originally inſtituted to protect the national rights, are overpowered by the prerogative; all their repreſentations cannot look the royal will in the face. This extinction of the national immunities is of ancient date; it is not in the preſent, nor the preceding age, that it has been brought about: the abſolute deſpotiſm of kings has been eſtabliſhed gradually, though not imperceptibly.

The Chriſtian princes, however, always jarring among themſelves, are agreed in making all their ſubjects ſlaves.

On a retroſpect of the very little power, with which kings were originally inveſted, one cannot forbear apprehending, that there muſt have been as much remiſſneſs in the people, as ambition in the princes.

Abſolute deſpotiſm could never have been ſettled, had not the ſubjects of every ſtate, if not concurred, acquieſced in ſuch a wretched change: it was only keeping to the plan laid down by every legiſlator, and the equitable ballance had ſubſiſted. After examining all the conſtitutions of Europe, I do not find one, in which deſpotiſm was deliberately eſtabliſhed: all place a barrier between prerogative and ſervitude;

tude; but, on a depravation of principles, the ſovereigns eaſily brought their ſubjects under the yoke.

Europe's misfortune is the greater, there being, at this preſent time, no conſtitution or form of government to remedy it. Nothing leſs than a determined conſpiracy againſt all monarchs in general, can reinſtate the people in their original rights; a remedy worſe than the diſeaſe; for the anarchy conſequent to ſuch a ſudden revolution would be productive of greater evils than any monarchical power, and infallibly deſtroy what deſpotiſm has ſpared.

After all, it would be only, if the expreſſion be allowable, a licentious deviation of independency. Men are not formed for perpetual freedom; ſlavery ſeems to be their natural ſtate: were not this debaſement the deſtined lot of mankind, Athens, Carthage, and Rome, would be ſtill ſubſiſting; whereas ages have elapſed ſince their period.

A vigorous effort might recover the liberty of Europe: and what then? after ſome ſhort interval of this independency, ſo ardently breathed after, it would again ſink

ſink into the ſervitude now ſo much execrated.

Soon or late the moſt independent people ſuffer themſelves to be loaded with chains.

Should the ſticklers for liberty in England get the aſcendency, that republic might perhaps hold out two or three centuries, and afterwards its independency will be gradually ſwallowed up by deſpotiſm.

THE END.

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